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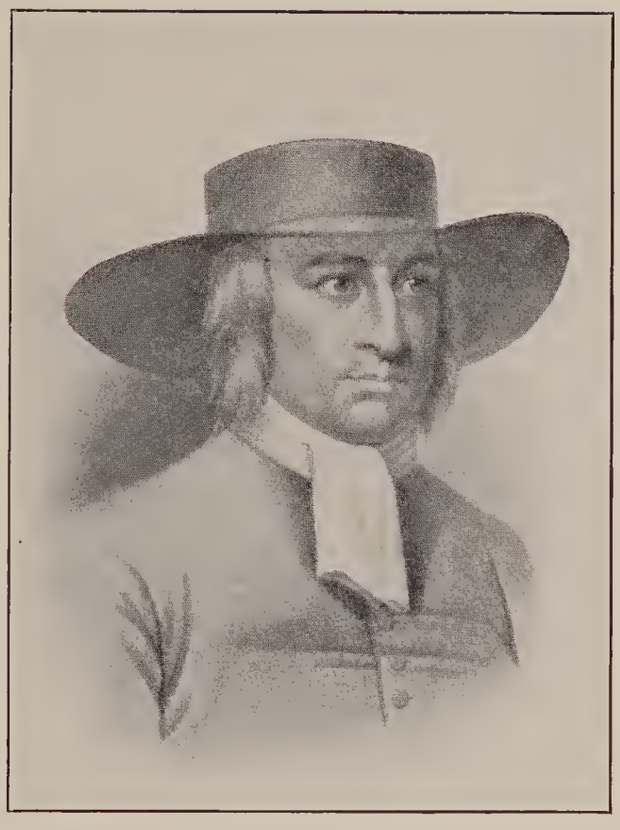
The Two Hundred and Fiftieth Anniversary

Celebration of the Founding of Baltimore

Yearly Meeting of Friends



GEORGE FOX

Founder of the Society of Friends

There was an anointing within man to teach him, and that the Lord would teach his people himself. The divine light of Christ manifesteth all thing. They walk in this light - - - come to God's teaching, who will teach them his ways.

Friends, mind the Light.

— *George Fox.*

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The 250th Anniversary Celebration of the Founding of Baltimore Yearly Meeting of Friends

Attention having been called to the approaching 250th anniversary of the founding of the Society of Friends in Maryland, Baltimore Yearly Meeting (Park Avenue) on Tenth Month (October) 1920, approved the following minute:

"As the 250th anniversary of the founding of Yearly Meeting will take place a year from this time, the Meeting endorsed a proposition to plan for a suitable observance of this event. After considerable approval the Meeting directed that the Nominating Committee name a committee on observance of the 250th anniversary of Baltimore Yearly Meeting. It was suggested that other Yearly Meetings be asked to participate."

At a later session this Committee was asked to invite the co-operation of the Baltimore Yearly Meeting of Friends (Orthodox) in this event. To this invitation the following reply was received, and the two Committees proceeded to organize as one body, carrying out the duty referred to them in the finest spirit of mutual helpfulness.

"To the Baltimore Yearly Meeting of Friends,
Park Avenue and Laurens Street. Baltimore, Md.

Dear Friends:—

Your letter asking our Yearly Meeting to co-operate with you in the observance of the 250th Anniversary of the establishment of Baltimore Yearly Meeting was received with much satisfaction, and the meeting was united in directing most cordial acceptance of the invitation.

The Permanent Board was asked to communicate this official action to your Yearly Meeting, and to appoint a Committee to act with yours in making arrangements for the commemoration of this important event in the history of our Society.

The Board welcomes this opportunity for co-operation, which seems to emphasize the spirit of unity that exists among our members and which we hope will constantly increase.

At our Yearly Meeting, reports from several subordinate Meetings indicated a spirit of co-operation among the young people of both branches of the Society that was most gratifying. The reports elicited expressions of unity from the members of the Yearly Meeting, and the young people were encouraged to foster such cooperation.

Reports from the London Conference were also received at our Yearly Meeting with much interest. The fact that such a great gathering of Friends could unite in

the consideration of matters so vital to the welfare of our Society made a deep impression upon us.

It is our earnest hope that the two branches of the Society in America may find so much in common that united efforts may be multiplied, and that together we may fulfill the words of the Apostle to the Church at Ephesus, 'With all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, earnestly striving to maintain, in the uniting bonds of peace, the unity given by the Spirit.'

At a Called Meeting of the Permanent Board held in Baltimore, Md., First Month Twentieth, 1921, the above Report of the Yearly Meetings Committee was approved, and a committee named to appoint (with power to act) a committee of Co-operation.

The names of this Committee will be furnished you as soon as they are appointed. Baltimore, Md., Jan. 20, 1921.

(Signed) JOHN N. PARKER, Clerk,
Permanent Board.''

At the session of Baltimore Yearly Meeting the following year—1921—it was reported that careful inquiry had shown that the first Yearly Meeting had taken place in the spring of 1672, at West River, Maryland, and the Committee in charge of the celebration stated that it had been decided to hold the exercises Fifth Month (May) 1922. The dates decided upon were the 4th, 5th, 6th, and 7th.

Invitations to attend the celebration were issued to all the Yearly Meetings in the world that could be reached, asking them to send delegates. The following Yearly Meetings responded, sending one or more delegates: London, New England, Genesee, New York (Orthodox), New York (Liberal), Philadelphia (Orthodox), Philadelphia, (L.,) North Carolina (O.,) Ohio (O.,) Ohio (L.,) Indiana (O.,) Nebraska (O). Kansas sent a letter of fraternal greeting. (See list of delegates.)

Not the least significant feature of the occasion was the fact that the two bodies using the title of Friends united in the arrangements. All committees were joint, sessions were held alternately in the Park Avenue and Homewood Meeting Houses, and chairmen were chosen from each body.

The program was arranged with the thought in mind that the study of the past and the view of the present should be but the ground for service in the future.

The opening session was held on Fifth-day (Thursday) evening in accordance with the program. There were about four hundred present, many official delegates and others, coming from long distances. In the speakers' gallery were the Chairman, Dr. O. Edward Janney, Rev. Albert T. Smith, who represented the Archbishop of Baltimore and the Catholic Church, the Archbishop being absent in Florida; Dr. Hugh Birckhead, of the Protestant Episcopal Church; Dr. L. W. McCreary, Secretary of the Baltimore Federation of Churches, who spoke for all the other religious denominations.

PARK AVENUE FRIENDS' MEETING HOUSE AND SCHOOL, BALTIMORE

Program

THURSDAY, MAY 4th, 8.00 P. M.

At Park Avenue Meeting-house
Laurens Street and Park Ave.

Chairman, Dr. O. Edward Janney

Greetings from other Denominations:
Catholic: Archbishop M. J. Curley or his representative
Episcopalian: Dr. Hugh Birckhead
Others: Dr. L. W. McCreary
Address: The Foundings of Quakerism,
By Elizabeth B. Emmott, of London Yearly Meeting

The opening silent period was broken by prayer from Margaret T. Carey, of Baltimore. The Chairman then gave a few words of welcome, emphasizing the importance and unusual character of the occasion. He then introduced Rev. Albert T. Smith.

In his address he very naturally referred to the cordial relations between Friends and the Catholics in the early days of the Maryland colony, the Lord Proprietors being Catholic and welcoming the Friends among them. He attributed the great prosperity of the Pennsylvania colony to the practice of religious tolerance, and said: "The blessing of God falls on those who practise charity, and this is characteristic of you. Hence, you and I should get on, for we welcomed your early settlers. In another matter we stand together, for you treated the Indians fairly and kindly, and we also saw in them brothers whom we should treat as human beings with immortal souls. You have reason to be proud of the past, and it is to be hoped that this gathering will bring an inspiration for the future."

In concluding he read the following letter:

ARCHBISHOP'S HOUSE,
408 N. CHARLES ST.,
BALTIMORE

April 30, 1922.

My dear Doctor Janney:—

It is eminently fitting, as Archbishop of Baltimore, that I send hearty greetings and congratulations to the Religious Society of Friends on the occasion of the celebration of the 250th anniversary of the Founding of the First Yearly Meeting in Maryland.

It was in Maryland, with its religious toleration and beneficent laws—the undisputed work of Catholics—that the Quakers found a haven and a sanctuary. The contrast between the treatment of the Quakers in other parts of the country and in Maryland is too well known to need more than the mere mention of the fact. It is however, a chapter of our American history which is both interesting and suggestive.

I can only hope and pray that the good feeling begot centuries ago between the Friends and the Catholics will continue, thus setting to the world an example of charity and toleration which is Christ-like. With best wishes,

Sincerely yours,

MICHAEL J. CURLEY,
Archbishop of Baltimore.

Dr. Hugh Birckhead then spoke as follows:

Address of Dr. Hugh Birckhead

Members of The Religious Society Of Friends:

As I stand before you this evening, I feel like a man who has been on a long journey lasting several generations, and has at last returned home. My emigrant ancestor, Christopher Birckhead, was one of the Quaker martyrs of his day. He suffered for the faith that was in him in Bristol, England, and sought refuge in Rochelle, France, and Zealand, Holland. During the reign of Charles II, he received a grant of land on the Eastern Shore, south of the Choptank River, and settled in Maryland with his brother Abraham. When George Fox visited this colony in 1672, he held one of his successful meetings at Abraham's house, the magistrates attending, and being edified, I am, therefore, on this side of the Atlantic Ocean because my forefathers were Quakers, and I have the greatest admiration and respect for all that the Friends have stood for from the beginning of their history unto this day. They represent the very best stock of the Anglo-Saxon yeoman class, and their inheritance has borne fruit a thousand-fold in the life of the nation.

The Friends of America have contributed three things of great value to our great Commonwealth. The first of these is fearlessness. They were willing, nay, desirous to suffer for their convictions. I am descended, also, from the Rhode Island Quakers, and one of my forebears, Herodias Gardner, hearing that Friends were suffering for their convictions on the common in Boston, walked from Newport to Boston with her baby of two months in her arms that she might take her place in the stocks and bear witness to her faith. This was characteristic of the times, and made a deep impression on the 17th century. For, after all, there is only one fundamental value in life, and that is our willingness to die for a cause or an idea. We all learned this again in the War. Mere protestation or successful prosperity are not enough. The times comes when we must back up our beliefs with the willingness to die for them, and this the Society of Friends has been more than willing to do, and their example has profoundly impressed the world.

In the second place the Quakers gave a position to womanhood which we are gradually attaining today. It is characteristic that the exercises of

this evening have been opened with a beautiful prayer by a woman, and that the principal speaker of the evening, who is about to address us, will be a woman. After centuries of hesitation we are just beginning to fashion a place in our religious life where the voice of a woman can be heard, and her influence given its due place. The Friends long anticipated this event, and their fully developed womanhood has been the admiration of the rest of us. No one can possibly estimate the influence of this freedom upon the history of the emancipation of womanhood in this country. It is a contribution for which we are profoundly grateful.

The third characteristic which the Friends have emphasized for the religious life of the country has been the value of silence. As some of you know, I visited Palestine last summer, and was greatly impressed with the fact that our religion has come to us out of the desert. The Holy Land is the largest oasis in the world, made by the River Jordan. To the east and south of it lie the wilderness, and all the prophets, including Christ himself, have found God in silence and solitude, and, emerging from the desert, have given their vision to the world. If there is any one message which Palestine has to offer to the restless, material civilization of North America it is this: "Be still and know that I am God," and this has been the peculiar contribution of the Society of Friends to religious thought ever since the days of George Fox. The still small voice cannot be heard except when the soul is silent. We interrupt God most of the time, even with our prayers, and we give Him no chance to speak because our minds are never still; but you have held up before us a better way, and we thank you for it to-night.

With the earnest hope that you will continue to stand in the midst of the world's life for the great principles of peace, religious freedom, and the silent communion of the soul with God, I wish you every blessing and good fortune in the years to come.

Dr. McCreary then followed:

Address of Dr. L. W. McCreary

It is my very pleasant duty and privilege tonight, speaking for twenty-one denominations of our city, insofar as one individual may voice the combined sentiment of so many churches, to welcome the Friends who are met here for a historic celebration, and to add my word of appreciation for the quiet, dignified, spiritual interpretation of religion which for two hundred and fifty years the Friends have been making to the moral and righteus life, not alone of this community, but also of the world. Time is the great tester of the values that abide. The poet has truly said: "Our little sys-

tems have their day; they have their day and cease to be," and very often these systems from which we had hoped much, prove only to be a passing enthusiasm. But when truth, not in its abstract statements, but incarnate in life, lives on in one generation after another, there is no mistaking its value Such is the legacy of living truth which the Friends have bequeathed to our present day. Not that you have had all truth—who is able to make such a claim? Not that yours is the only way—there are many approaches to our common Father. Not that your interpretation must ultimately be the only interpretation of religion—this you would never think of claiming. The broad Atlantic whose swelling tide lifts on its bosom the commerce of the world is but the combined water of thousands of streams and rivers which, like the St. Lawrence, the Mississippi and the Amazon, are ever rushing onward to their ocean home. So ten thousand years hence, when truth becomes final, it will doubtless be discovered that the mingling of various streams of influence, of which the Society of Friends is one, have united to form the infinite and eternal realities of God.

Your gifted leader, George Fox, climbed to a lofty summit where the atmosphere was pure and healthy, and ever since his day you have been beckoning us to follow you up this steep ascent that together we might catch a horizon upon which our eyes had not yet looked. Unlike John the Baptist, your religion has scarcely been a voice in the wilderness: "Prepare ye the way of the Lord, make His paths straight," but more like the great Master yours has rather been a life quietly and without ostentation lived in beautiful surrender and self forgetfulness for others.

Of course I am trying to interpret the Society of Friends at its best. No friend would do other than that. I am not concerned to speak of the times when the flame of your enthusiasm has burned low. It is enough for me to remember that it has always burned brightest in the hour of greatest crises. When the world has needed Friends after the manner of that greatest of all Friend you have not been found wanting.

We owe a debt of gratitude to the Friends for the emphasis they have placed on plain living. Ours is a strenuous age. I have sometimes wondered if the early fathers were suddenly to reappear what they would think of our modern, complex life. We have grown selfish and hard-hearted, because we have allowed ourselves to be so driven. You do not expect kindness from a soldier. His business is to fight until the last armed foe expires and to gain the point of vantage which was formerly held by his enemy. In this modern warfare in our great cities, which we disguise under the name of competition, Christian and non-Christian alike trample up-

on the rights of others in their mad rush for position and wealth. And remember whenever you trample upon the soul of another, in that same hour you have trampled upon your own heart. In the midst of this confusion, somewhat like the calm at the center of a cyclone, moves the Society of Friends, reminding us of the better way. The world would have us think that God has said: "Be strenuous and know that I am God," but the Friends still insist on the Biblical expression, "Be still and know that I am God." Wordsworth was right when he said: "The world is too much with us; late and soon, getting and spending, we lay waste our powers." And I for one thank God for a people who in this day, when so much thought is given to outward display, are not ashamed to live plainly and simply.

The modern Bible scholar little knows how much he is indebted to the Friends for the position he today holds. I do not like the term Liberal and Conservative, but Americans have a way of labeling men in characteristic fashion, and perhaps it is better to use the terms, than to take the risk of being misunderstood by attempting a better phraseology. The Conservative says God has delivered once for all the revelation of Himself, and having done this He has drawn aside to rest from His labors and give men a chance to study His truth. Hence he feels it his mission to call the world back to the faith of our fathers. The Liberal says that God is still revealing Himself, that He is imminent in His world; that God could just as well write His Bible today, choosing men and women in Baltimore to make up His characters. The modern Bible scholar contends that each individual must set up a throne within himself, and place reason on this throne if he would determine the true values of religion as interpreted by each generation. Is it too much to say that this latter position constitutes the very genius of the Friends movement? Did not your founder declare that all must be guided by this inner light, and by your practice have you not made religion more tenable through an appeal to enlightened reason? In perhaps a somewhat different sense from that in which Paul used it, I would like to paraphrase his statement tonight and say, "I am debtor to the Jews, the Catholics, the Friends, and all religious bodies, and so as much as in me is, I am ready to acknowledge that debt." If I had my way I would bring each denomination in turn to our city to celebrate its anniversary, that we might have a better chance to study its contribution to the sum total of Christianity, and profit thereby.

"The Founding of Quakerism"

By Elizabeth B. Emmott,

for the 250th Anniversary of Baltimore Yearly Meeting, May, 1922.

After expressing the privilege which she and her daughter felt it to be present Mrs. Emmott continued:

I have been asked to speak on the "Founding of Quakerism." I would like to modify the phrase a little. "Founding" sounds too rigid and materialistic for such a spiritual movement. Perhaps "planting" is a better word, containing as it does, the thought of the seed of Truth which must grow and bear fruit and be multiplied and itself be scattered broadcast,—or,—perhaps,—as my brother has phrased it—simply "The Beginnings of Quakerism." For true Quakerism is essentially a living thing, a breath of life from the Spirit of God. We can see its manifestations;—we can even trace these, as our Friend Rufus Jones has helped us to do, in saintly lives long before the coming of George Fox,—but it is difficult to point to any one time or place or person for the "founding" of Quakerism,—the story of its growth has been more like that expressed in the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit."

From the earliest days of Christianity there have always been some who are satisfied with the outward symbols of religions,—with the observance of certain rites and rules of conduct, with hearing about Christ and being told by others that He is a Saviour from sin and that His Spirit will lead into all Truth; but, there have also always been others who are determined, at whatever cost, to know for themselves the inward spiritual realities which change the life,—who are not satisfied with hearing what others have to say about God and Christ, but go on seeking until they have found Him for themselves and can say, "Now we believe, not because of your sayings for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Of this latter type were the Waldenses and St. Francis of Assisi and his immediate followers, and amongst the poets, Dante and Petrarch in Italy, Chaucer and Langland in England. There was Meister John Eckhart and the whole company of the "Friends of God,"—Tauler, Suso and the rest,—who seem to have been influenced by his teaching. There was Thomas a Kempis and John Wycliffe, Savonarola, and then the succession of "Spiritual Reformers" who, in Germany, Switzerland and the Netherlands, recognized that the great Reformation movement itself had failed to

free the Church from bondage to externals, who remained true to their vision of Christ as "the Way to God, inwardly and spiritually known," and were willing to risk all for its fulfilment.

Those who want really to understand the Beginnings of Quakerism should read carefully those two most fascinating and illuminating books, "Studies in Mystical Religion" and "Spiritual Reformers in the 16th and 17th centuries" in which Rufus Jones has given us the results of his researches into these chapters of Church history, and has shown us how these people, many of them obscure and persecuted, kept alive the torch of vital religion through centuries when the life of the recognized Church was choked with formalism, and that they were the true spiritual ancestors of our early Friends.

In the first half of the 17th century some of these "Spiritual Reformers," (Anabaptists, Familists and others) came over to England, bringing with them the seed of their religious beliefs, which soon took root in English soil. They are often called "Seekers," a name first used in England in 1617, and they are described by William Penn as a people who "left all visible Churches, and Societies and wandered up and down as sheep without a shepherd; and as doves without their mates seeking their beloved, but could not find Him (as their souls desire to know Him), whom their souls loved above their chiefest joy." W. C. Braithwaite says, "These Seekers or Waiters, who felt the insufficiency of the current doctrinal and external religion, and were not yet brought into a deeper, soul-satisfying experience, afforded the most receptive soil in England for the message of Fox. Some of them won their way for themselves into the consciousness of the indwelling Light of Christ, and on meeting with Fox, or some other "Quaker Publisher of Truth," at once claimed spiritual relationship. More often the Quaker message proved like a spark falling in prepared tinder. The first strong group of Friends at Balby near Doncaster consisted of such a community, and the great Quaker convincement in Westmorland and North Lancashire in June 1652, was in fact, the acceptance of Fox and his message by the important community of Seekers which had its centre at Preston Patrick. The expansion into Cumberland in the following year was largely done with the help of Seekers, and when the Quaker Publishers came south in 1654, it was from Seekers and to a less extent from Baptists, in London, Bristol, and many other places, that they gathered many of their most stable adherents. Indeed it is not too much to say that over the part of England where Quakerism planted itself most readily, the communities of Seekers had already prepared the way."

We do not find much in the Journal of George Fox or the writing of any of the early Friends about the great events which were passing in the

world around them but the background of historical facts and especially the facts of the religious state of England at this time are an essential part of any true picture of the rise of Quakerism.

George Fox was born in 1624, the last year of James I's life. His boyhood and youth were passed in the unsettled political atmosphere of Charles I's reign, with its continual disputes between King and Parliament. His parents, Christopher and Mary Fox, were Puritans,—people of simple upright life; his father, a weaver by trade, his mother, "of the stock of the martyrs," "a woman accomplished above most of her degree," and very tender towards the scruples and quiet, serious ways of her son. There were some thoughts of training him for the ministry, but this was overruled and he was apprenticed to a shoemaker who also dealt in wool and cattle. He tells us that he spent most of his time in tending sheep,—an occupation well suited to his thoughtful turn of mind. In the fields, with nature and his Bible as companions, he doubtless spent many hours in prayer and meditation, the fruit of which we see in his after life in his wonderful knowledge of Scripture, his firm hold on the eternal realities and his healthy common sense.

His years of unrest and of earnest spiritual seeking,—1643—1649, coincided with the stirring events of the Civil War, the final defeat and execution of the King, and the establishment of the Commonwealth, with Cromwell as Lord Protector. War always arouses public feeling to a high pitch. Especially is this the case with a Civil War, and when, in addition, the war is fought mainly on religious issues, the sympathy of the people are stirred to their deepest depths.

We find the echoes of the struggle in the pages of Fox's Journal. When he began to preach, institutional religion was at its lowest ebb; the monarchy had fallen, and the Anglican Church was in exile, but the three great Puritan bodies,—Presbyterians, Independents and Baptists—were in the full tide of their power and all attached great importance to doctrine. Religious discussions were the order of the day, and aroused the same interest which a football match does now. But although religion was the topic uppermost in men's minds, with most of them it was entirely an external affair. As one who later on became a Friend expresses it, "I long professed to serve and worship the true God but my notions were swelling vanities without the power of life: what it was to love enemies, * to render good for evil, * to lay down life for the brethren, I never understood. * * all my religion was but the hearing of the ear, the believing and talking of a God and Christ in heaven or in a place at a distance, I knew not where."

Fox himself had sought until, as he tells us, "When all my hopes in

* * all men were gone, so that I had nothing outwardly to help me, nor could tell what to do; then Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy;'' and his one desire was to bring others to this first-hand experience of Christ his Saviour. The Quaker Gospel was the discovery of the indwelling life of Christ to be experimentally known in every human soul. The sense of the living presence of Christ with them in their meetings led Friends to reject all outward aids to worship. They would have no priest, no sacraments, no ritual, nothing which could come between their souls and Christ. They denounced those who differed from them unsparingly, and did not always realize that they themselves were human and fallible, but there is always some extravagance in the first expression of any great truth,—they had at all events the courage of their beliefs and a large measure of that faith in which is the victory that overcometh the world; and the fire of their message spread through the North of England with astonishing rapidity, kindling and drawing into the Quaker fellowship whole groups of Seekers and others who had been groping after the Light, and who were not satisfied with anything short of the reality.

After traveling through Yorkshire, Fox left the work there under the leadership of Dewsbury, Farnsworth and others and in May, 1652, came to Pendle Hill on the borders of Lancashire and Yorkshire. He was ''moved of the Lord'' to go up to the top of it, but did so ''with much ado, it was so very steep and high.'' The toil was however soon forgotten, for it proved to him a veritable mount of vision, whose inspiration carried him triumphantly forward to fresh spiritual conquests. Pendle Hill rises only 1831 feet above sea level, but it has a bleak summit, with a wide view, away over the moors to the north, and to the west as far as the Irish Sea. ''From the top of this hill,'' says Fox, ''the Lord let me see in what places He had a great people to be gathered.'' That night at the inn a still clearer vision came to him and he saw ''a great people in white raiment by a riverside, coming to the Lord.'' Travelling on alone, he passed through Wensleydale to Sedbergh and there on Whitsun eve, at the little village of Brigflatts, a mile or two outside the town, he found the people of his vision. Brigflatts was a settlement of flax-weavers, whose houses lay in the low flats bordering the rushing river Rawthey, and we can imagine that Fox, who was himself a weaver's son, would feel at home amongst the whirr of the looms in this colony of weavers of snowy linen. He soon found that they were a company of ''Seekers''—thirsty, unsatisfied souls—in fact the very ones to whom he had been directed—''the people in white raiment by the riverside.''

The day after his arrival, Whit Sunday, June 6th, 1652, he attended a meeting at the home of Col. Gervase Benson, near Sedbergh. Here not only many of the flax-weavers, but also some of the leading people of the neighborhood, accepted his message, including Col. Benson himself and his wife Dorothy, "and many others, who, several of them, afterwards received him joyfully into their homes, and believed in the Truth by him preached and became obedient unto the same."

Fox's whole life and preaching was devoted to bringing men back to Christ, their Teacher, and to the knowledge in their own lives of that anointing power which was first given on the day of Pentecost. Perhaps on that Whit-Sunday morning his thoughts may have turned to the scene in the upper room at Jerusalem so many hundreds of years ago. At all events we know that the same spiritual power was present with him and fell upon his hearers, as he gave them his "message from the Lord, that they should all come together again and wait to feel the Lord's power and spirit in themselves, to gather them together to Christ, that they might be taught of Him Who says, 'Learn of Me.' "

Fox stayed on over the annual Fair held at Sedbergh on Whit-Wednesday. Seventeenth century Sedbergh was a busy, prosperous town, the centre of life of the countryside, and this was the great event of the year, an occasion for much business as well as merry-making and the gentry and country people flocked to it from miles around. Fox stood on a bench under the great spreading yew tree near the Church and opposite to the market cross. He must have been a commanding figure, dressed in his leather suit and with his hair hanging down in ringlets under the broad brim of his hat, while his piercing grey eyes scanned the faces of his audience and his clear, ringing voice commanded attention. The motley crowd of squires and dames, farmers with their daughters, lads and lasses who had come to the annual hiring—perhaps also some of the masters and boys from the famous Grammar School—all gathered round, curious to hear what this stranger had to say. We are told that he preached for several hours "to a great auditory, his testimony concerning the new way of the Light of Christ leading to the Kingdom of Heaven, more clearly than heretofore had been preached." The Lord, he said, was come to teach His people Himself, and he fearlessly told them that their beautiful Church, the pride of Sedbergh, was not a Church at all, but only a building of lime and stone and wood, for they themselves were the true Church, their souls and bodies were the true temples which the spirit of God has chosen to dwell in. They had never heard such preaching before, and one of the Separatist preachers, (Francis Howgill,) said "This man speaks with authority and not as the Scribes."

The following Sunday Fox went to a great meeting which the Seekers were holding at Firbank Chapel, high up on the fellside on the Westmorland bank of the Lune. In the afternoon Fox himself held a meeting on the hillside which was attended by over a thousand people with several of their preachers, and he records that "all the teachers of that congregation (as well as several hundreds of the other listeners) were convinced of God's everlasting truth that day." The next Wednesday he went with John Camm to a meeting at Preston Patrick. This was a large gathering held once a month and was the rallying point for the groups of Seekers amongst whom Fox had been labouring. Here he again declared his message "in the mighty power of God" to a receptive audience numbering several hundreds, most of whom "were effectually reached to the heart and convinced of the truth that very day, for it was the day of God's power." W. C. Braithwaite calls the crowded fortnight occupied by these meeting "the creative moment in the history of Quakerism," and reminds us that it was mainly from amongst those who were then convinced that there went forth the sixty "First Publishers of Truth," those heroic pioneers of the Quaker movement, whose invincible faith overcame the cruelty and opposition of their persecutors.

After the Firbank Meeting, George Fox went on to Swarthmore, the home of Judge Fell, a visit which proved of great moment; for, although the Judge was absent on circuit, his wife received the travelling preacher courteously, and with her six daughters, and almost the entire household, was convinced of the truth of his message. We sympathize both with her and with her husband when she tells us how on his return home three weeks later, a party of captains and magistrates, all very angry, went out across the sands to meet him as he came from Lancaster, and told him that whilst he was away the Quakers had bewitched his family and that if he did not quickly pack off these fanatics the whole country would be undone. The Judge therefore came home in high displeasure and Margaret Fell writes, "Any may think what a condition I was like to be in, that either I might displease my husband or offend God," but after Farnsworth and Nayler, who were there, had talked with him awhile, he became "pretty moderate and quiet," and, she adds, "his dinner being ready he went to it, and I went in and sat me down by him." And whilst she was sitting there she tells us that the "power of the Lord" came upon her, and the whole household, including the Judge, were brought into a great quietness and stillness. That night George Fox came; Judge Fell was willing to listen, and was satisfied "that it was the way of Truth," though he never openly joined Friends.

Margaret Fell became one of the most useful members of the new fel-

lowship. Judge Fell almost at once invited Friends to meet at Swarnmore Hall and "a great Meeting was settled there in the Lord's power," which continued from 1652 till 1690, when the present Meeting House was built. Visitors to the Hall are still shown the little study, opening off the dining Hall, where we are told Judge Fell used to sit when meetings were held so as to hear all that went on. As long as he lived his influence shielded his wife from open prosecution, and enabled her to use their home as a safe meeting ground and resting place for Friends from all parts of England. It then beeame a centre of organization, where they met to discuss plans; from which they started out, and to which they could always return for rest and refreshment. Margaret Fell also kept up a large correspondenee with Friends all over the world, and the letters to and from her, preserved in our Devonshire House Library, form one of the most valuable sources of the early history of Quakerism. She too it was who started the fund for "the service of Truth," which was such a necessary part of the early missionary activities. She has often been called "the nursing mother of Quakerism," and the name well describes her loving, tender care for the needs of the infant community.

By 1654 Quakerism was well established in the North of England and the leaders were anxions to carry it to other parts of the nation. The total population of the country at this time was about 5,000,000, of whom only one-third lived in the few large towns. London, with a population of half a million, Bristol and Norwich with about 30,000 each, were the three chief cities, and, with true strategic insight, the Quaker Publishers made these places the main centres of their work. They regarded their mission as a holy warfare, and many of their writings abound in military terms. The sixty or seventy ministers who had dedicated their lives to the work formed "a camp of the Lord" in the North, and from this the messengers went forth, usually two by two,—Burrough and Howgill "to conquer London," where they afterwards stayed "to maintain the war,"—John Camm and Audland to Bristol,—Richard Hubberthorne aad George Whitehead to Norwich, and Thomas Holmes to Wales. From London, Burrough and Howgill write to Margaret Fell "We get Friends on the first-days to meet together in several places out of the rude multitude * * * and we two go together to the great meeting-place which we have, the Bull and Mouth, which will hold a thousand people, whieh is always nearly filled, to thresh among the world; and we stay till twelve or one o'elock, and then pass away * to another place where Friends are met in private, and stay till four or five o'elock." Soon after they speak of two great places for "a threshing-floor," besides five or six meetings every first-day for Friends. They also report that John Stubbs and Caton are moved to go towards Do-

ver, Miles Halhead and Thos. Salthouse towards Plymouth, others into Surrey, Kent, Bedfordshire and other eounties.

The work in Bristol was speeially noteworthy, for here, as at Sedbergh and other places, there were seeking souls, waiting for the Lord to manifest Himself; and to them Camm and Audland were as God's messengers, sent in answer to their prayers.

They arrived in September 1654. The first Sunday they were there they spent the early morning in prayer by the side of a little stream outside the City, and on returning to the house, found it full of people and the street outside erowded. An old man offered the use of his field and the people trooped into it "like an army." Here they spoke to the multitude "in the mighty power of God Almighty, opening the way of life." Camm, writing of the busy days whieh followed, says, "we are with them from six in the morning: they will eome to us before we are up: and unto eleven or sometimes one at night they will never be free from us. Go into the fields they will follow us, or go into any house, the house will be filled full, so that we eannot tell how we should get from them." And again: "We have here in Bristol most eommonly 3,000 to 4,000 at a meeting. The priests and magistrates begin to rage, but the soldiers (of the Commonwealth) keep them down; for the Governor of the Castle is not against us, and the Captain of the Royal Fort is absolutely convineed, * * * and we hit some every time we shoot, for our bow abides in strength."

The sueeess of the movement alarmed the priests, who saw their congregations dwindling, and the magistrates also were inelined to regard them as dangerous fanatics who ought to be suppressed. On the whole, however, there was very little serious perseeution under the Commonwealth;—what there was was mostly the result of the caprice of some loeal magistrate. The whole temper of the nation was religious. The Quakers were perseeuted, beeause they were thought to be blasphemers, or to be undermining the eurrent religion; but even when the magistrates were against them, we often find (as at Bristol) that the soldiers (who were themselves religious enthusiasts) proteeted them.

Nevertheless, even under the Commonwealth, the serviee of these early Publishers was often interrupted by one or more of them being "elapped into prison," either for causing a "disturbanee" in Church, or for refusing to uneover to a magistrate, or sometimes on the more serious eharge of blasphemy, and there was hardly one of them who was not familiar with the inside of a prison. Aeeording to an old Quaker Traet the total number who suffered in England "before the King came in" was 3170, but of these only 21 died under their sufferings, as eompared with at least 300 under the Restoration.

The worst case of persecution was perhaps that of young James Parnell, a well educated lad from Retford, small in stature, but of high zeal and courage. When he was about fifteen he began seeking after God and joined himself to a company "whom the Lord was a-gathering out of the dark world, to sit down together and wait upon His name." In 1654 he traveled north to visit Fox, who was then in Carlisle gaol, and thenceforth he definitely threw in his lot with Friends. Although so young, he felt called at once to give public witness for the Truth, and joined with Richard Hubberthorne and others in work in the Eastern Counties. He "disputed" with the scholars of Cambridge University, and called the people to repentance in the Isle of Ely "so that many was convinced." At last he came to Colchester, then an important manufacturing town, and here many hundreds were convinced by his ministry. In 1655 a meeting was arranged "to fast and pray against the errors of the Quakers." Parnell attended it, and when he tried to say a few words, was arrested and sent to Colchester gaol, and none of his friends were allowed to visit him. He was fastened to a chain with several felons and murderers and led eighteen miles to Chelmsford, chained both day and night. Nothing could be proved against him, but he was fined £40 and sent back to prison till fine was paid. The prison was an old ruinous Castle and the jailer and his wife so cruel that they often beat Parnell and allowed the other prisoners to steal his food, nor would they allow him to use the bed provided by his friends, but forced him to lie on the cold stones. Then they put him into a hole in the wall, about twelve feet from the ground. He had to get his food by a ladder, and as it was six feet too short, he had to climb up and down the rest of the way by a rope on a broken wall. One day, quite benumbed with cold, he missed the rope, fell down upon the stones and was taken up for dead. All the requests of his friends for better accommodation for him, or that they might lie in his place were refused and after eight months of suffering he died in April 1656 and was buried in the Castle-yard. He was only eighteen, the first of the band to seal his testmony with his life, and his bonds proved, as he himself expressed it "very serviceable;" for Colchester became one of the strongholds of the Quaker faith.

A severer trial was, however, to come in the years immediately following the Restoration. In spite of the Declaration of Breda, issued by Charles, which promised "liberty to tender consciences," a spirit of persecution soon shewed itself among the cavaliers." They regarded the Friends' Meetings as "tumultuous assemblies" to be broken up at every opportunity and often came in upon them, first shattering the windows and doors and then beating and wounding the Friends, and pulling them roughly out. The Fifth Monarchy Rising in 1661 gave a fresh pretext to the persecutors, and

was the cause of the most wholesale imprisonment ever borne by Friends. A Proclamation was issued forbidding meetings of "Anabaptists, Quakers and Fifth Monarchy Men" and commanding Justices to tender the oath of Allegiance to all so assembled. Friends met as usual the next First-Day morning, and continued to meet till the gaols were full to overflowing, and the Meeting-houses empty of all save the children; who in many instances bravely kept up the Meetings when their parents were in prison. Their spirit everywhere was like that of the Bristol Friends, who told the Mayor that he "might as well think to hinder the sun from shining or the tide from flowing, as the Lord's people from meeting to wait upon Him, whilst but two of them were left together." In a few weeks no fewer than 4230 Friends were in prison. This was the beginning of a period of persecution which lasted for ten years, and was a systematic and determined effort to root nonconformity out of the country. Friends stood with splendid courage in the very forefront of the battle, and the final victory of the cause of religious liberty was largely due to their steadfast faith and endurance.

Margaret Fell, being threatened by the magistrates with sentence of praemunire if she continued to hold meetings at her house replied that "whilst it pleased the Lord to let her have a house she would in spirit and truth endeavour to worship Him therein." George Fox, imprisoned at Lancaster in a smoky tower, where the rain beat in upon his bed, contrived by writing and in other ways to make his influence so felt that his persecutors became "very uneasy," and planned to remove him to a "remote place" (Scarborough), where they thought there would be less danger of his infecting the countryside with his heresies. Here he was kept for sixteen months as a man buried alive" in a small room with no fire and exposed to the wind and weather, the water often running about the room so that he "was fain to skim it up with a platter." His spirit, however, never quailed, and when told that if there was any disturbance in the nation he would be hung over the wall, he replied that he was "ready, not being afraid of death, and being innocent of all plots."

As Friends refused to abandon their Meeting-houses, orders were given to pull the Meeting-houses down, and we get some graphic accounts of what took place.

The King's surveyor, the celebrated Christopher Wren, was directed by an Order in Council to pull down the Meeting-house at Horslydown, and sent a party of soldiers with carpenters and others who pulled down the house and carried away the boards, windows, benches and forms. Next day the Friends met upon the ruins, and week by week, although shamefully ill-treated, they continued to meet, from twenty to fifty being "wounded and sorely bruised" each time, until at last the authorities were

convinced that no human power nor any penalties could deter the Quakers from attending.

Rat-cliffe Meeting, which to the present day is held upon the same site, was the scene of an equally heroic passive resistence. Sir John Robinson, Governor of the Tower, sent a company of soldiers, who carried off twelve cartloads of doors, windows, and other plunder, and sold the rest on the spot. Friends continued to meet notwithstanding and set to work to rebuild as soon as persecution slackened.

None of the early Friends ever flinched from suffering or fled from persecution,—sometimes it almost seemed as if they enjoyed it! At all events when they heard of stocks being prepared for them, (as in the case of Geo. Fox at Evesham), or of a specially severe persecution in any city, we usually hear very soon that they "felt called" to go to that place. William Dewsbury, whom my brother calls "perhaps the sweetest and wisest of the early Friends," and whose life may be described as one long imprisonment, with short intervals of freedom, gave this testimony on his deathbed, and his words voice the experience of many another of these valiant pioneers of truth: "I can never forget the day of God's great power and blessed appearance, when He first sent me to preach the everlasting Gospel, and proclaim the day of the Lord to all people. Therefore Friends, be faithful, and trust to the Lord your God, for this I can say, I never since played the coward, but as joyfully entered Prisons as Palaces, and in the Prison-house I sang praises to my God, and esteemed the bolts and locks upon me as jewels."

It was not until the passing of the Toleration Act in 1688 that Friends at last had freedom to worship God without disturbance according to their conscience; and we ought to remember that although they had had little direct share in the passing of this Act, their indirect influence had been great. Their sufferings had again and again shown the injustice and folly of the persecuting laws till the nation felt the shame of such legislation. "For," as Wm. C. Braithwaite puts it, "from each stroke of persecution an appeal rang to something greater than the law, the conscience of England. * * The law might ruin and imprison; it might in its bigoted folly, raze meeting-houses to the ground and outlaw men of upright and sober life; it had been shown to have no further power over Christians who were determined through endurance to win their souls."

It is especially interesting to us who are here today to find that this Quaker message was published almost simultaneously in England and America. The joy of the new discovery and the longing to share it with others was so great that the messengers felt impelled to carry the good

news, not only to all parts of England, Ireland and Scotland, but even across the seas, braving dangers and hardships untold.

We have already noted that 1652 has been called "the creative moment" of English Quakerism. 1654 was the year when "the Camp of the Lord" in the North first sent messengers out to other parts of the nation, and it is somewhat surprising to read that as early as 1655 some of these Quaker "Publishers" already felt "movings" towards Barbadoes and the American Colonies.

Mary Fisher and Ann Austin were the first to come. They landed in Barbadoes towards the end of 1655, and after spending a few months there, during which time "many were convinced, and many desired to know the way," they proceeded to Boston, where they were the first to suffer from the prejudice and cruelty of Governor Endicott, and the other Massachusetts magistrates. Their books were seized and burned and they were kept for five weeks in prison, deprived of light and of writing materials, and with a fine of £5 imposed on any one who should speak to them. In spite of all these elaborate precautions the precious seed they had risked so much to carry bore some fruit, (we hear for instance of Nicholas Upsall, who offered gladly to pay the fine if he might be allowed to talk to them, and who was the first Quaker convert in Massachusetts) . When at the end of five weeks they were shipped back to Barbadoes, it was only two days before another ship, this time carrying eight Friends, sailed into Boston harbour. The Quaker invasion of New England had begun in good earnest!

These eight Friends were promptly imprisoned as the first two had been and after eleven weeks the master of the ship which had brought them was compelled, under penalty of payment of £500, to take them back to England, and very severe laws were passed against any Quakers, (that "cursed sect of heretics,") who should in future dare to come into the Colony. The persecutors had not long to wait for the answer to these threats. Six out of the eight banished Friends were no sooner landed in England than they began to inquire for a ship to take them back again, and five others felt called to join them in the hazardous undertaking, "being firmly persuaded that the Lord had called them to bear testimony to His Truth in these parts, having a full assurance of faith, that He would support them through whatsoever exercises He should be pleased to suffer them to be tried with."

The penalties imposed for bringing Quakers were so severe that no shipmaster would undertake to carry them, but just about the time when the Massachusetts Court had passed their law imposing a fine, of £100 apiece for every Quaker landed, on the master of the ship that brought them, just then,—the word of the Lord came to Robert Fowler, a Quaker

convert of Bridlington, and bade him build a ship "for the service of Truth," and, as he was building it, "New England was presented before him." He knew nothing about the eleven Friends, but, when his ship was finished, he took it up to London, and hearing of their difficulty from Gerard Roberts, who had been vainly trying to find a ship for them to go in, he offered his for the hazardous voyage. Although the "Woodhouse" was only a small vessel, far too small for ocean service, the Friends thankfully accepted what seemed to them a "providential ship," and Robert Fowler had full faith that God would guide it "like as he did Noah's Ark," and that they would be landed safely. His account of the voyage tells of their encountering great storms and hostile men of war, but through all they met every day to wait upon the Lord and steered as they believed that He directed. "The faithful," he says, "were carried far above storms and tempests, * * so that we have seen and said, we see the Lord leading our vessel as it were a man leading a horse by the head; we regarding neither latitude nor longtitude, but kept to our Line, which was and is our Leader, Guide and Rule."

The story of how these eleven Friends and others who followed them scattered themselves as they felt "moved" over the Colonies,—some to New York, some to Rhode Island, some to Massachusetts,—is told at length in "The Quakers in the American Colonies" which is doubtless familiar to all here. We read there of the hardships and dangers through which they passed; of the joy with which their message was received by many hungry hearts and of the sufferings they underwent from the misunderstandings and bigotry of the magistrates in many places. Everywhere, as had been the ease in England, they found little groups of "Seekers" who accepted their message gladly and it was not long before there was a chain of Meetings, stretching all the way from Maine in the north to Virginia and Carolina in the south.

In those places where they met with opposition, it was chiefly because their teaching about the inward Light was diametrically opposed to the Calvinistic doctrines held by many of the Puritans. This was especially the case at Boston, which they called "that bloody den," and for that very reason we find that party after party of Friends came to that city, "being moved of the Lord," as an old account tells us, "to look your bloody laws in the face, and to accompany those who should suffer by them."

We all know how in 1659-60, four of these devoted messengers, (three men and one woman,) William Robinson, Marmaduke Stephenson, Mary Dyer and Wm. Leddra, suffered the extreme penalty of the law, their faces "radiant with glorious signs of heavenly joy and gladness" as they were led to execution. More would have suffered had not the "King's Missive"

stopped the persecution and made it clear to the Massachusetts' rulers that they could not hope to keep the Quakers out of the Colony. William Leddra, the last Friend to suffer capital punishment, had testified shortly before he died: "all the imprisonments and banishments on pain of death, and the loud threatenings of a halter did no more affright me, through the strength and power of God, than if they had threatened to bind a spider's web to my finger. * * * I desire as far as the Lord draws me to follow my forefathers in suffering and in joy. My spirit waits and worships at the feet of Immanuel."

Eliz. Harris of London arrived in Maryland in 1656 and had good service both there and in Virginia where many were "convinced."

And so these Quaker ancestors of ours won through, both in England and America, by fearless and untiring opposition to the narrow bigotry around them and by absolute obedience to the light they had received, and, quite regardless of the consequences to themselves, persisted in coming where they believed they were sent, and preaching when they felt they had a message, until they had gained religious liberty not only for themselves, but for all their fellow countrymen.

It is historically interesting to notice that Rhode Island, the home of religious liberty, where from the beginning Friends always found a refuge from persecution, was the first Quaker centre to establish a Yearly Meeting. This was held for the first time in 1661 and, under the name of New England Yearly Meeting, has had a continuous history down to the present time. London Yearly Meeting was first held in the same year 1661, but owing to the severe persecution already spoken of could not be held again until 1668-9 ,and which is regarded as the year of its establishment. London was followed only three and a half years later by Baltimore which was set up in 1672. Then comes a gap of nine years before Philadelphia Yearly Meeting was started in 1681, then fourteen years to the establishment of New York Yearly Meeting in 1695, and three more to that of North Carolina in 1698. This completed the early group of American Yearly Meetings; the more westerly ones all dating from the 19th, and Nebraska even from the present century.

Baltimore Yearly Meeting thus comes in as one of the first three of the large sisterhood of Yearly Meetings now in existence, which comprise a total membership of about 152,000, roughly divided as follows: 125,000 in America, 20,000 in Great Britain and some 7,000 or 8,000 in our Mission stations and other parts of the world.

150,000 Friends all gathered in one city would seem a goodly number, but when we realize that we are widely scattered over the earth; many in solitary places, and that, alas!, even when there are a few hundred in one

city, this number always includes some lukewarm and indifferent members, (besides the children, the sick, and the very aged), and when we compare ourselves with the total population of the world, (which is estimated roughly at 2000 millions,) we realize what a tiny and numerically insignificant group we are. It means that there is about one Friend to every 13,000 people and we begin to wonder how it has come about that we count for as much as we do in the life of the world,—for weak and full of failures though we feel ourselves to be we cannot help knowing that many movements for social and religious reforms have been ideals, upheld and practised by the Quakers before they received support from others. What has been the secret which has enabled us, first to see, and then to take the lead in correcting the moral and social evils around us, and how can we maintain and use more widely this God-given power?

In those first days of our Society which we have been reviewing this evening, the two leading characteristics were sincerity and enthusiasm. The early Friends sought for TRUTH and were willing to give up all to follow where the search led them. In the silence of their Meetings as they communed together with Christ, their Risen Saviour, that clear vision came to them which made them quick to see the needs of the world around them and which gave them also as the need arose, a fresh sight of Him in Whose strength they could go forward through suffering to victory. Their sincerity pierced through all outward forms and enabled them to value all things, including human beings, at their true worth. This caused a readjustment of life which led to far-reaching reforms. Liberity of conscience, the right position of women, the abolition of slavery, the just treatment of native races, prison reform,—all campaigns against moral evils—drink, opium, and the great causes of education and of peace, have all found in them some of their earliest and most ardent champions. Moreover their joy at the discovery of Christ as an indwelling Presence to be felt and known in their own lives set them on fire with an enthusiasm which could not fail to bring about a great spiritual awakening wherever they came. Also, they did not spend much time in debating or disputing about doctrines, but set themselves to the much more profitable task of living the life of sincerity and love. We are met this evening thankfully to celebrate the beginnings of our Society in this Yearly Meeting. We have gone back in memory to those things which are the common heritage of "Friends" all the world over, and to the time when in this district Friends were one united community. And I feel that to-day we may take heart in the belief that although in years past we have allowed our enthusiasm to cool and our sincerity to be only half-hearted, although we have allowed misunderstandings to divide and weaken us, yet that these latter years have seen some re-

vival of the warmth of our first love, a deeper longing for sincerity in word and deed and some earnest desire to draw more closely together in fellowship and in service.

May this anniversary gathering prove one more link in the chain which is binding us together,—a time of communion from which we shall go forth with a united message to call men to the Light which has shined in our own hearts,—"the Light of the knowledge of the glory of God in the face of Jesus Christ."

The next day the following program was carried out:

Program

FRIDAY, MAY 5th

In the forenoon visitors will be taken on trips about Baltimore, starting from Park Avenue Meeting house at 10:00 A. M., and ending at the Homewood Meeting house.

11:15 A. M. Special Exercises in Friends School, Park Avenue.

3:00 P. M. At Homewood Meeting house, 3107 N. Charles St.
Chairman, John R. Cary.

Greetings from delegates from other Yearly Meetings.

4:00 P. M. Address: Our duty to other Peoples,
By Frederick J. Libby, former Friends' Relief Commissioner

The pupils of Friends School, attached to Park Avenue Meeting, were addressed by Dr. Elbert Russell, Director of Woolman School for Social and Religious Education, located at Swarthmore, Pa., and formerly a professor at Earlham College, Indiana.

In the afternoon all gathered at Homewood Meeting-house. Here cordial greetings were given by James Wood, of New York; George A. Walton, and Davis H. Forsythe, of Philadelphia; Julia S. White, of North Carolina; Isaac L. Kinsey, of Ohio; William Willson, of Genesee; Frank Cornell, of Indiana; Lou S. Roberts, of Nebraska and Rufus M. Jones, of New England.

Letters expressing warm interest in the occasion, were received from London and Kansas Yearly Meetings, and one from Walter S. Meader of New England.

HOMEWOOD FRIENDS' MEETING HOUSE, BALTIMORE

From the letter from Kansas the following paragraphs are taken:

Your faithfulness to Him thru the varying vicissitudes that confronted you in the early History of a new and undeveloped country, rapidly filling with a cosmopolitan people, and later confronted with the experiences thru which you passed in the Revolution of human ideals (touching human slavery;) maks us to rejoice with you that Friends have stood so faithfully for Truth thru these testing experiences, which were of no ordinary character.

We greet you with cheer, and hope that in the service before you, you may continue the battle with the same loyalty to Him who ever strengthens and sustains those who put their trust in Him; for under His leadership victory is ever assured.

MINUTE OF A MEETING FOR SUFFERINGS OF LONDON YEARLY MEETING OF THE SOCIETY OF FRIENDS, HELD 3rd OF SECOND MONTH, 1922

This Meeting acting on behalf of London Yearly Meeting, has appointed Elizabeth B. Emmott, a beloved Minister of the Gospel, and her daughter, Margaret Emmott, as a deputation to the 250th Anniversary of Baltimore Yearly Meeting.

We commend our Friends to the loving care of those in Baltimore and elsewhere amongst whom their lot may be cast; and desire that the rich blessing of our Heavenly Father may rest upon them.

On behalf of the Meeting,

EDW. G. REYNOLDS, Clerk.

Devonshire House, London, E. C. 2, 3, 1922.

TO THE UNITED ASSEMBLY OF FRIENDS OF BALTIMORE YEARLY MEETINGS, 1922

Dear Friends,

On behalf of London Yearly Meeting, the Meeting for Sufferings desires to greet you in a few words of Fellowship, accompanying the visit of our two Friends.

We are glad that you are unitedly recalling the time when there was only one Society of Friends in America, and are commemorating the age of spiritual power and zealous service in the days of our founders. Two hundred and fifty years is a long stretch of time, as human life is lived in these modern days of rapid change, and we are thankful that in spite of all our weaknesses the testimony of our Society in Baltimore Yearly Meeting has been continuously maintained for so long.

We dare to hope that Quakerism is still nearer to the beginning than to the end of its service to mankind.

Signed on behalf of the Meeting,

EDWARD S. REYNOLDS, Clerk.

Third Month, 1922.

INDEPENDENT CITIZENS' UNION OF MARYLAND BALTIMORE, MARYLAND

To the Society of Friends of Maryland
Greetings:

We, Americans of German birth and blood, truly appreciating the Christ-spirit shown by you in rendering help to our kith and kin in their hour of need and distress do gratefully join in the many well-deserved tributes of respect shown you upon this your 250th anniversary of being.

Your history has been that of a people patient in suffering, earnest in faith, and noble in works. God give it so continue through the ages to come.

May your example find an ever increasing following, and so hasten the approach of that golden age when men shall dwell in peace and amity throughout the universe is the sincere wish of the members of the

INDEPENDENT CITIZENS' UNION OF MARYLAND,

Albert L. Fankhanel, President.

Otto Wenzing, Secretary.

——— The following summary has been made of the address of Frederick J. Libby:

"Our Responsibility to Others"

"The responsibility of creating a 'world opinion made ready to grant justice precisely as it exacts it' to which President Harding referred as the modern substitute for 'armed preparedness' rests heavily on Christian people," said Frederick J. Libby, former European Commissioner for the American Friends Service Committee, speaking on the subject, "Our Responsibility to Others."

"World opinion is made up of group opinions and individual opinions. The press reflects group opinions more than it makes them and your prejudices and idealism are mirrored in your morning paper. Your State Department, too, in its relations with Haiti or with Russia expresses your interest or your indifference. National policies from now on are going to be as friendly as you make possible.

"The Friends have become world citizens in the past seven years as never before. Your emissaries penetrate the remote parts of Serbia, Poland and Russia on errands of mercy. They know the heart of Germany better than it is known by French diplomats or allied military commissioners for their operations in feeding a million German children have taken them to where the people really are. The idealism of Russia is known to them through intimate association in service as it is not generally known in our country. They have experienced the need of peace in Europe when they have been engaged in relieving the distress in warring countries on both sides of the battlefront. They have found out the necessity of lifting the trade barriers that now divide the markets from their sources of supply because they have tried to transport the necessities of life across Europe into starving, shivering Vienna. It is the duty of Friends therefore, particularly, to help in creating this intelligent opinion that will bring justice more surely than can be done by the now discredited 'preparedness.'

"Europe is sick at heart as well as in body. It needs a Saviour. It now needs love and hope and faith more deeply than it needs physical relief. You have tried to carry spiritual healing as well as food to Europe. It would be a calamity if you were to stop the one when the other ceases to be necessary. Your service must continue to be the expression of a broad and loving spirit, free from sectarian propaganda. Europe does not need anothr 'ism.' It is groping in great darkness for the fundamentals of life itself.

"Nor do we need to go to Europe to find this yearning for spiritual light. In our own country the problems of capital and labor and the negro problem, which are the two great national problems today, await a solution of the spirit. Warfare must give place to cooperation. It is the fundamental gospel of Jesus Christ that alone can solve the world's ills.

"The great hope that war can actually be outlawed in our time has received immense impetus through the Washington Conference. The opportunity will not outlast the period of suffering which the war has engendered. We must act quickly or another great war will be required to punish men into the frame of mind in which they will do what we ought to do now. Friends have held to the conviction that war is not necessary to civilization for two hundred and fifty years through evil report and good report. They must throw their whole weight into a practical program, in cooperation with other groups and other churches, now aroused to activity, and hammer out the effective world organization that will outlaw war, hammer down the world's armaments to police status, and educate the children for peace, in order that they may hold forever all we get."

A Pageant Representing Some Dramatic Moments in Quaker History

Given at the Maryland Casualty Auditorium, Baltimore, on the Evening of Friday, May fifth, 1922.

PURPOSE. In celebrating the 250th anniversary of the founding of the Religious Society of Friends in Maryland, it was decided, as a part of the celebration, to present some of the more striking events in Quaker history in such a way as to emphasize the important principles of the Society. Therefore, as these dramatic moments are brought before the eye in living pictures, they are described as a mother would explain them to her children.

On the evening of the 5th an exceedingly instructive and interesting series of scenes illustrating some of the striking events in Quaker history, drew an audience of about 1200 people to the beautiful auditorium of the Maryland Casualty Company, which in itself is an object of interest. One of the largest bonding and casualty companies in the country has moved to a large tract well out from the business part of the city, and put up most attractive and convenient buildings with rest rooms, provision for recreation and a hall with a fine organ. The presentation of these scenes of Quaker history was arranged in an original manner, said to be used for the first time in Baltimore by amateurs, that is, in pantomime. Those taking part were in costume, and acted out their story without the use of a word. Their success was remarkable, the point of the scene being recognized very readily and impressively. About one hundred and fifty persons, young and old, took part, the range being from six to sixty. The expression of pleasure and testimonies as to value were frequent on the part of the large audience.

Organ Prelude, by Eugene W. Wyatt.

Prologue, by Horace Mather Lippincott, read by Edw. C. Wilson.

THE PROLOGUE

Dear Friends, we bid you here
For no brave show of pomp and circumstance,
No drum and trumpet call,
To stir your sense.
Our faith experience is, and not

The rites and eeremonies
Of man's enactment,
That perish with the using.

Here you shall see
Eaeh soul in sweet attune
To God's direet eommand,
And touehed by Inward Light.
Listen, kinsmen, to the eeho in your hearts
Of things remembered and held dear
From early ehildhood, and familiar
Round eaeh Quaker hearthstone,
A noble heritage of God's Imminence
To all his people, everywhere.

Agents are these events, these saints,
That free the souls and minds of men
From bondage. So guided, freedom
May possess us, and peace and beauty
Fill our world with love.

Look beneath our poor portrayal
Of these dear Friends who bred our faith ,
And see the Light Within
Beget the deep eoncern
That lay upon their hearts,
To praetiee God's presence there
As way might open.

Small and obscure they seemed
To World's people then,
As did the Nazarene.

At the opening, after the prologue, one taking the part of a mother eame in front of the eurtain leading two small ehildren, one of whom asked: "Why are we Quakers?" The answer was a suggestion that they all sit down and talk it over. The mother then read to them, in advance of each scene, the story that was to be set forth.

The description of the following seenes was read by Amelia Himes Walker, the ehildren being J. Dixon and Margery M. Hull.

The Mother—"My children, it has long been my wish to tell you some of the history of the Society of Friends, of which thee, Dixon, and thee, Margery, have been members since your birth; and, as I do so, let us imagine that we see the scenes passing before our eyes. In this way you will be so impressed with the vision and loftiness of purpose that inspired your forefathers that you will feel the name of Quaker an inheritance to be cherished and its principles to be upheld. Let us sit here."

I. GEORGE FOX RECEIVES THE LIGHT

Nearly three centuries ago there was born in England a thoughtful boy named George Fox, who, when he grew to manhood, became the founder of the Society of Friends.

In his early youth, unsatisfied with the forms of the established churches, he sought a more noble interpretation of the truth. His was a deeply religious nature, and he so wished to live in accordance with the will of God that he earnestly desired to have it revealed to him. First, he read his Bible and studied it so carefully that it became engraved upon his heart. Yet he did not get from it all the help that he craved. Then he sought assistance in his search for truth from preachers and other seriously minded people, but still his heart was unsatisfied. So he was in great distress.

One day, while walking in the fields, sad and disconsolate, the load seemed to lift from his soul, and he realized that God was speaking directly to him, and further, as he said afterwards, "There was an anointing within man to teach him, and that the Lord would teach His people himself. The divine light of Christ manifesteth all things."

So George Fox called this influence "The Light," because it makes all things clear and becomes a guide on the pathway of life. This idea, that God speaks directly to the human soul is **the foundation stone of Quaker faith.**

II. FOX PREACHES TO THE PEOPLE

Thomas Carlyle says "No man ever did a braver thing than when George Fox, dressing himself in a suit of leather, started out to find Truth for himself." So, having found this wonderful jewel—religious truth—he determined to tell other people about it, so that they, too, might rejoice and enter into a new and happier life.

So he fared forth, speaking to groups of people all over England. First, in the northern sections, and later, in other parts Friends' Meetings

PERSECUTION OF GEORGE FOX

were established and many were attraeted to them. Soon, a band of sixty or more young men and women joined in the work of preaching and the ideals of the Friendly faith spread rapidly throughout the land.

III. FOX IS OFFERED AND REFUSES A CAPTAINCY IN CROMWELL'S ARMY

One day, as Fox was returning from a meeting, he was met by a band of Cromwell's soldiers, who offered him a captaincy in the army. He promptly refused the offer. "I told them," he said, "that I lived in virtue of that life and power which does away with all occasions for war."

This is the keynote to the opposition of Friends to all forms of warfare, and has enabled them to live in peace with their neighbors, even the savage Indians. For if one lives in the spirit of the Prince of Peace, there will never be any occasion for war.

IV. PERSECUTION

The efforts of Friends were strongly opposed by the church authorities of the time. So these began to persecute the Friends, arresting them and confining them in filthy prisons, where many of them died. Nor did George Fox escape. He was beaten, thrown into the sea, insulted in many other ways and imprisoned for many months at a time, but always showed the quiet spirit of a true follower of Jesus.

Friends endured such sufferings for many years, but these at length ceased, and they were permitted to worship in accordance with their own ideas of right.

It was during this period of persecution that Friends were called "Quakers." At first they called themselves "Children of Light," and finally adopted the name of "The Religious Society of Friends."

The way in which the term "Quakers" came to be applied to them is said to have been because George Fox told his unjust judges, on one occasion, to "tremble at the word of the Lord." It is also stated that many of the preachers were so filled with the spirit of earnestness and reverence that they trembled when preaching, and thus were called Quakers.

Another cause of persecution was the refusal of Friends to take the oath. They felt that men should tell the truth on all occasions, not only in court; and so refused to swear that they would tell the truth, simply affirming that they would do so.

All the world owes much to these fearless pioneers in the firmness of their demand for religious liberty, which gained a great victory for all English-speaking people.

V. ADMIRAL PENN AND WILLIAM PENN

Perhaps the most interesting of all the friends of George Fox was William Penn, considerably younger than the former. He was a handsome youth, and his father, an Admiral in the British navy, was very proud of him and had planned for him a brilliant career. In early life, however, William became serious minded and his father, alarmed, sent him first to Paris and later to take charge of an estate in Ireland. Unfortunately for the Admiral's plans, Penn heard the preaching of Thomas Loe, a Quaker minister, whose influence over William became paramount, and he finally definitely decided to throw in his lot with the Quakers. The Admiral used every form of persuasion to change the mind of his son, but not succeeding, drove him from home in disgrace and without any means of support.

VI. WILLIAM PENN IN THE TOWER OF LONDON

But William Penn was now settled in his Friendly views and devoted himself to the work of spreading them. In the course of these efforts he wrote a book entitled "The Sandy Foundation Shaken." In this work he made some statements at which the church people took violent offence and caused the arrest of the author, who was thrown into the Tower and imprisoned there for eight months. During this period of imprisonment he occupied himself in writing, and one of the books composed at this time was "No Cross, No Crown." This book has become a Quaker classic, and was the more remarkable because its writer was still quite a young man.

Possibly, in the course of this long imprisonment, there came to Penn the wonderful vision of the "Holy Experiment," the founding of the colony of Pennsylvania, where all residents should have religious and political freedom, and where justice, good-will and peace should be the foundation stones of government. He may also at this time have drafted his plan for a League of Nations of Europe, based on the same ideals.

Penn was offered his liberty if he would say that what he had written was not true, but he told the authorities that "he would rather rot in prison than do so."

VII. THE FIRST YEARLY MEETING, AT WEST RIVER, MARYLAND

Many other interesting events occurred among Friends in England, but time does not permit us to linger longer in Great Britain. We must now take the long voyage across the broad and stormy Atlantic Ocean to our Western world, a journey of many weeks in those days and fraught

THE FIRST YEARLY MEETING, WEST RIVER, MD.,--THE MARRIAGE

with dreadful dangers. By way of Barbadoes and Jamaica, George Fox and other Friends, after many trials, finally reached the shores of the Colony of Maryland. Many Friends had already settled here on account of the rich soil, the mild climate, and congenial companionship.

Another, and very important incentive for Friends to come to Maryland, was the absence from persecution. In 1649, on the initiative of the Proprietor, Lord Baltimore, a Catholic, a resolution was adopted by the Assembly, which granted and insured freedom of religious worship in the Colony.

The Catholics, therefore, can claim this high honor which puts them in the same liberal class in this respect as the Quakers of Pennsylvania and the colonists of Rhode Island.

The Quakers, coming from abroad and from Virginia in large numbers, settled on both shores of Chesapeake Bay. At first they had no organization. In order to effect this a General Meeting was called at West River, Maryland, a spot on the northern shore of this body of water, which then, as now, must have charmed the beholder with its wooded shores and many bays and inlets. Friends and many others assembled in a grove crowning a knoll, a few trees of which yet standing, may have been there at the time of this gathering.

George Fox reached Maryland just in time to attend this meeting, receiving the cordial greetings of those present, some of whom had doubtless known him in England. Many of the officials of the Colony were in attendance. It is known that Lord and Lady Baltimore attended some of the meetings held by Friends. On one such occasion Lady Baltimore was heard to remark that she knew that educated persons could preach, but she wanted to hear mechanics and laborers do so, for she was skeptical as to the latter. She was assured that these were often the most effective speakers.

This meeting, held in the spring of 1672, constituted the first Yearly Meeting of Maryland Friends. It has been held regularly ever since, having been removed to Baltimore more than a hundred years ago.

It was the custom for marriages to be conducted in the crude meeting-houses of the time, and it was the very simple ceremony that it still continues to be. After permission having been given by a business meeting of the Society, the couple appeared in a meeting-house and each repeated the words that made them man and wife, completing the service by signing a contract of marriage. The same promise made by both the husband and wife has done much to sanctify the marriage relations and maintain the integrity of the home.

VIII. A COUNCIL WITH THE INDIANS

In the course of his travels in America, Fox came into contact with many Indians and took much interest in them. Soon after his arrival in Maryland, an Indian Emperor, so called, sent a messenger to Fox to invite him to visit their village and hold a council or meeting. This was agreed to and a great council was held in the presence of the Emperor, his "kings" and chiefs. George Fox gave them a cordial Christian message, to which the Emperor replied with native eloquence.

The treatment of the Indians by Friends is a bright spot in colonial history. Regarding them as human beings, dealing fairly with them and never regarding them as dangerous enemies, as did nearly all of the other colonists, no unarmed Quaker, as long as such brotherly conduct lasted, was ever attacked by an Indian. It is certain that these inhabitants of the forest were influenced by the spirit of love and goodwill which we call the Inner Light.

IX. FRIENDS AND SLAVERY

Not only were Friends interested in the well-being of the Indians, but they were among the earliest people to advocate the freedom of the Africans. In the early days there were those among Friends who owned slaves, but the influence of the Inner Light began to operate in such a way as to awaken within them a sense of the wrongfulness of holding fellow-beings in slavery.

One of the first and most earnest advocates of freedom for the slaves was John Woolman, who lived a century and a half ago. His manner was gentle and persuasive and did not antagonize, while it served to convince. He finally succeeded, with the help of others, in persuading Friends that slavery was wrong, and all Friends finally either freed their slaves or else withdrew from the Society. Many of them, like Lucretia Mott and Isaac T. Hopper, entered actively into the movement which finally resulted in the freeing of all the slaves in this country in 1863, through President Lincoln's Proclamation of Emancipation.

X. LUCRETIA MOTT AND THE MOB

Among those most active in the anti-slavery cause was Lucretia Mott, of Philadelphia, who addressed many meetings in regard to the holding of slaves. This course aroused great opposition. On one occasion an angry mob entered a hall where she was speaking and threatened violence. Lucretia Mott, however, appealed to the better nature of the leader of the mob by placing her hand on his arm, saying quietly, "This gentleman will take care of me," which he did, escorting her out of the hall to a place of safety.

JOHN WOOLMAN AND THE SLAVE-OWNER

LUCRETIA MOTT AND THE MOB

XIX. ELIZABETH FRY IN NEWGATE PRISON

The terrible experiences of the early Friends in the jails of England, called attention to the horrors of these places. A hundred years ago they had improved but little. It happened that a young English Friend, Elizabeth Fry, who lived in the early part of the last century, had her attention called to the wretched condition of the women and children who were in Newgate and other English prisons.

She felt it to be her duty to visit the prisons where women and children were immured, read to them the Bible and teach them how to sew, and in other ways help to relieve their misery.

Her work was the beginning of the prison reform that has been carried on ever since by Friends and others who have become interested in this work for humanity.

XII. BENJAMIN HALLOWELL AT WESTTOWN SCHOOL

From early times Friends recognized the need and value of a liberal education. Therefore they early established schools near their meeting houses. In several of the Eastern cities and many country neighborhoods excellent schools are at present conducted.

Boarding schools were also established and conducted so as to provide a guarded education for their students. The school at Westtown, Pennsylvania, was among the earliest of these, and, in its long and honorable career, has done much to mold fine character, and its influence has extended through several generations.

Benjamin Hallowell, one of the early teachers at Westtown, was much in advance of his time in education. He was a mathematician, and was greatly interested in all forms of science; Astronomy was with him a favorite study. With the telescope he gave his students valuable instruction and opportunities very unusual for that time.

Education continued to develop among Friends. Colleges were founded. Haverford, Swarthmore, and Bryn Mawr take high rank among the educational institutions of the land. These were followed by others in different sections of the country, nearly all of them co-educational.

The vision and provision of Johns Hopkins gave to our own city the University famous throughout the world, and the Hospital that is a centre for medical research and application. Moses Sheppard, another Friend, founded a Hospital, where those who suffer from mental disorders might be restored to health and usefulness.

Elizabeth Fry Preaching in Newgate Prison

XIII. THE STRUGGLE FOR EQUAL RIGHTS

In 1840 the British and Foreign Anti-slavery Society of London called a convention to meet in that city. To this convention, as regular delegates from the Pennsylvania Anti-slavery Society, were appointed Lucretia Mott and Elizabeth Cady Stanton. On arrival in London they found that they would not be allowed to sit with the delegates because they were women. This act of injustiee gave impetus to their untiring efforts in the movement to gain equal rights for women the world over. Equal opportunity and responsibility for men and women have always been honored with the Socicty of Friends, and its members have always been actively interested in suffrage and the betterment of the condition of women. Lucretia Mott, closely associated with Susan B. Anthony, who was also of a Friends' family, though ridiculed cruelly, as they and their co-workers were, never faltered in their efforts, until, finally, success was in sight, and the torch of justice and progress, which they had carried so bravely, was passed on to the coming generation and to sueeess.

XIV. MISSIONS

The call for service among the peoples of foreign lands has ever made a strong appeal to Friends. We have noted how in the early days George Fox and others visited our colonies. Still others carried their message to various countries in Europe.

One of these, Mary Fisher, travelled quite alone to Turkey, and visited the camp or court of the "Grand Turk," as the Sultan was then called. This ruler received her message in a good spirit and kindly offered her a military eseort on the way from his eamp to Constantinople. This offer was declined by Mary Fisher, who said that as the Lord had preserved her in her travels thus far, she would continue to trust in Him. She reached England safely on her return.

In our day Friends have established missions in Afriea, Mexieo, Cuba, Syria, China, Japan, and elsewhere. Many and varied are the experiences of the mission workers in winning the eonfidence of these people, among whom are doctors and nurses, as well as teachers. It is most instructive to compare the conditions of some of these people in their native savage state with their enlightenment under the teaching of the mission workers.

XV. RECONSTRUCTION IN EUROPE

"New oeeasions teach new duties," and time with its changes, has forced Friends to travel on many hitherto untrodden ways. Unexpeeted opportunities for service have opened before Friends in many directions.

A Friends' Mission in Africa

These opportunities for service are being availed of, in order that they may keep abreast of truth. As time has proven that ancient good, in some instances, has become uncouth, Friends have discarded some of the customs that once involved a principle but do so no longer, yet they keep to the simple ways of speech and living.

Entering thus into broader fields of service, when the terrible World War brought its train of horror and suffering, Friends at once recognized the duty and opportunity that thus was opened, and hundreds of young men and women volunteered their services in reconstruction work in France, Serbia, and Rumania, serving without pay to restore homes, repair the ravages of war and re-establish agriculture in these stricken countries.

After the armistice the work of Friends took a different form, for now the demands of starving millions in Central Europe and in Russia made their strong appeals; and this work has, on a very large scale, been carried on with most fine and far reaching results. For lack of sufficient money, facilities and workers the starving children of Europe are by no means all being fed and these little ones continue to hold out to us their emaciated hands appealingly.

A glimpse of some of the striking events in the history of Quakerism has been produced. The same high aims and ideals have been handed down to us. Under Divine Guidance much has been done to pave the way for religious tolerance and freedom of religious thought and worship. To us it is given to carry this standard, and to uphold in thought, in word, and in deed the teachings of Quakerism, which are those of Jesus Christ.

May we ever be true to the trust!

EPILOGUE

What now must be your thoughts?
Our history you have scanned,
In a few brief glimpses,
Memorable for their apparelling.
They are naught; look deeper;
For the Voice of God was there,
Speaking now as ever
Directly to His sons.
This is the great event
The Quaker heritage.

Mary Fisher Preaching to the Grand Turk—1656

Program

SATURDAY, MAY 6th

All-day trip on Chesapeake Bay to West River, Maryland, where the first Yearly Meeting was held.

EXERCISES AT WEST RIVER:

Chairman, Thomas Burling Hull

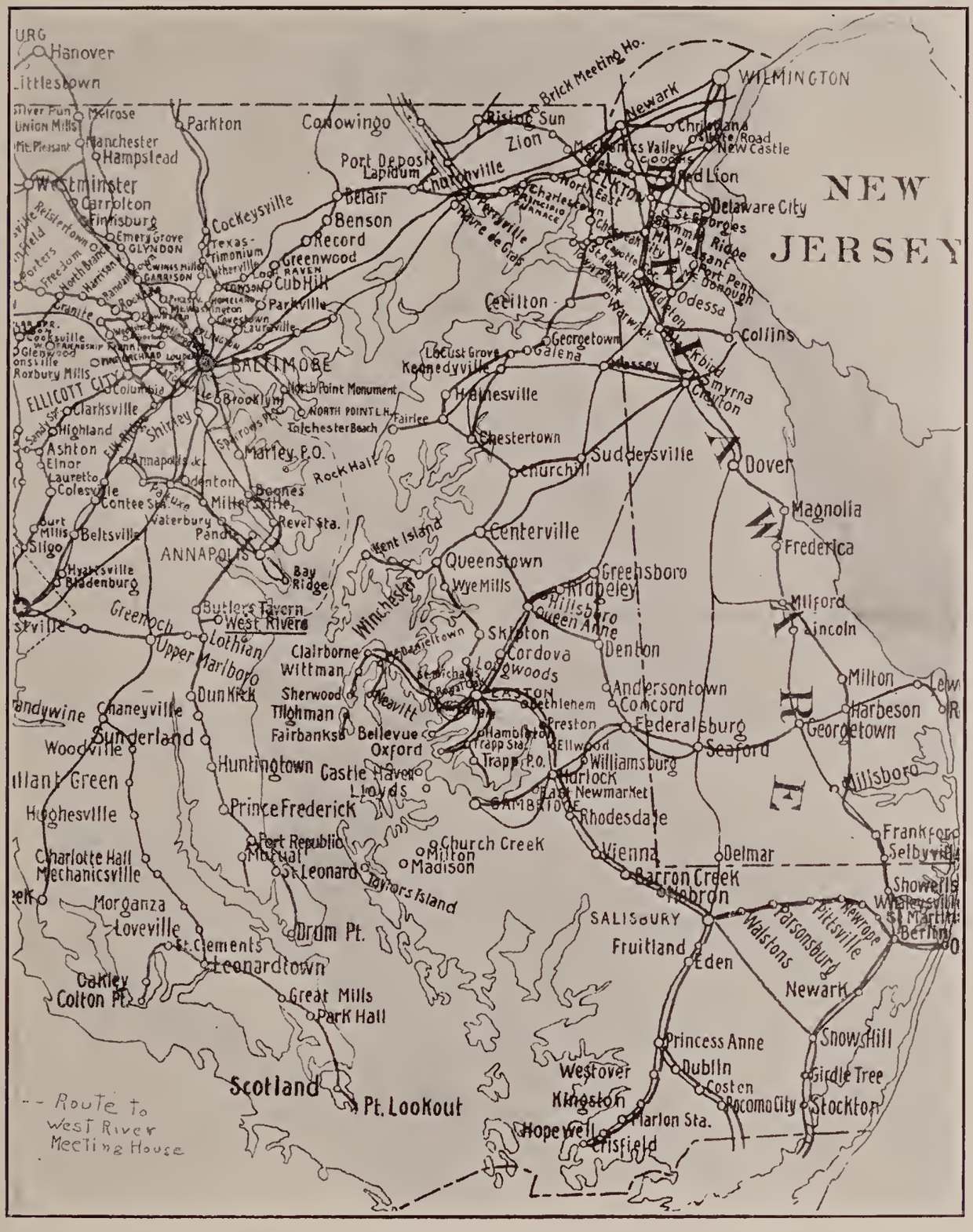
1:30 P. M. Address: The Founding and Development of Quakerism in Maryland, by Lucy Meacham Thruston, of Baltimore.

2:00 P. M. Address: The Influence of Friends on Colonial Life, by Dr. Elbert Russell, Director of Woolman School, Pa.

The trip down Chesapeake Bay was most delightful. The morning was somewhat rainy, but almost as soon as West River was reached, the sun broke through, and the afternoon and evening were bright and pleasant. West River is an arm of the Bay, on the west shore, and the spot where the first Yearly or General Meeting was held is a mile from the River to the north. A grove of fine oaks marks the place, now used as a grave-yard by the people of the neighborhood. It is incorporated, and therefore will be cared for properly. No house has stood there since 1815, at which time the house was destroyed by fire. George Fox states in his Journal that he arrived in Maryland just in time to attend this gathering.

There were 425 people on the excursion, and when these were gathered in the grove, on the very spot where George Fox and other Friends had met to worship God, a silence fell upon the company indicative of the feeling of awe that the place inspired.

When all were gathered, the Chairman, O. Edward Janney, explained, in a few words, the significance of the place and the occasion, and announced that a young white oak tree would be planted as a memorial of the event. This was done, many of those present, including some children, shoveling in the earth about the tree. Among those taking part in this ceremony were O. Edward Janney, Donald B. Van Hollen, Isaac Wilson, Margaret Emmott, Elizabeth B. Emmott, Margaret T. Carey, Rufus M.


URG
Hanover
Littlestown
Brick Meeting Ho.
WILMINGTON
Newark
Rising Sun
Zion
Parkton
Conowingo
Port Deposit
Lapidum
Charlottville
Belair
Cockeysville
Benson
Record
Greenwood
Cub Hill
Parkville
Perryville
Havre de Grace
Elkton
Red Lion
Delaware City
NEW JERSEY
Cecilton
Odessa
Collins
Georgetown
Galena
Kennedyville
Chestertown
Sudlersville
Dover
Magnolia
Frederica
Milford
Lincoln
Centerville
Queenstown
Wye Mills
Greensboro
Ridgely
Hillsboro
Queen Anne
Denton
Skipton
Cordova
Easton
Bethlehem
Preston
Federalsburg
Seaford
Georgetown
Milton
Harbeson
Millsboro
Andersontown
Concord
Williamsburg
Hurlock
Rhodesdale
Vienna
Delmar
Barron Creek
Mabron
Salisbury
Fruitland
Eden
Newark
Snow Hill
Princess Anne
Dublin
Costen
Pocomoke City
Stockton
Marion Sta.
Crisfield
Hopewell
Westover
Kingston
Scotland
Pt. Lookout
Great Mills
Park Hall
Leonardtown
St. Clements
Loveville
Morganza
Drum Pt.
Oakley
Colton Pt.
Charlotte Hall
Mechanicsville
Hughesville
Prince Frederick
Huntingtown
Castle Haven
Lloyds
Port Republic
Mutual
St. Leonard
Church Creek
Milton
Madison
Taylors Island
Oxford
Bellevue
Fairbanks
Tilghman
Sherwood
Wittman
Clairborne
Lothian
West River
Butlers Tavern
Upper Marlboro
Dunkirk
Sunderland
Chaneyville
Woodville
Greenock
Sandy Spring
Ashton
Olney
Laurel
Colesville
Beltsville
Sligo
Hyattsville
Bladensburg
Annapolis
Bay Ridge
Rock Hall
Marley P.O.
Odenton
Waterbury
Revel Sta.
Centre Sta.
Millersville
Boones
Pandora
Ellicott City
Clarksville
Highland
Columbia
Brooklyn
Baltimore
North Point Monument
North Point L.H.
Fairfield
Colchester Beach
Sparrows Pt.
Shirley
Glenwood
Roxbury Mills
Cockeysville
Glyndon
Emery Grove
Finksburg
Carrollton
Westminster
Manchester
Hampstead
Mt. Pleasant
Union Mills
Silver Run
Melrose
Texas
Timonium
Granite
Reisterstown
Owings Mills
Garrison
Raven
Cub Hill
Parkville
Loch Raven
Lutherville
Towson
Freedom
North Branch
Harrisons
Randallstown
Rockdale
Woodlawn
Catonsville
Arbutus
Halethorpe
Relay
Elkridge
Jessup
Guilford
Laurel
Savage
Dorsey
Locust Grove
Kennedyville
Galena
Georgetown
Odessa
Middletown
Warwick
Port Penn
Delaware City
St. Georges
Summit
Mt. Pleasant
Ridge
Red Lion
New Castle
Christiana
Wilmington
Coochs
Mt. Cuba
Hockessin
Yorklyn
Greenville
Centreville
Wilmington
Brandywine
Chaneyville
Sunderland
Woodville
Huntingtown
Prince Frederick
Hughesville
Charlotte Hall
Mechanicsville
Morganza
Loveville
St. Clements
Leonardtown
Oakley
Colton Pt.
Great Mills
Park Hall
Scotland
Pt. Lookout
Drum Pt.
Route to West River Meeting House

Jones, Anne Webb Janney, Benjamin H. Miller, Arthur K. Taylor, Jr., and others.

The company then adjourned to a hall in the village of Galesville near by, where the literary program was carried out.

Address of L. M. Thruston

Luey Meaeham Thruston stated in her address that the Puritans who came to Virginia early in the 17th Centnry and afterwards moved to Maryland created a soil in whieh later on Quakerism grew. The Meetings which the Puritans built on the Severn and Magothy and West River finally eame nnder the control of the Friends. Besides these adherents, many others in these neighborhoods were attraeted to Friends, while some eame direet from aeross the sea. By the end of the 17th eentury, therefore, the Quakers had become an important element of the population on both shores of Chesapeake Bay.

At first the Yearly Meetings were held alternately at West River and Third Haven on the Eastern Shore. In Sixth Month, 1785, the Yearly Meeting was moved to Baltimore, being held at Third Haven on alternate years until 1789, from whieh date the Meeting has since been held in Baltimore, the autumn being ehosen for the time, instead of spring or early summer as previously.

The Friends resident at West River gradually moved away, owing largely to the presence there of slavery; they joined other denominations or died, until at present there are none residing there. They have left descendants, however, who revere their aneestors and value their prineiples. Memories of the Thomas, Priee, Cole, Brooke, and other well known Quaker families still linger, and the remains of many worthies lie at the roots of the splendid oaks that shelter their unmarked graves.

"But the great faet of the Puritans offering a most tremendous field to the Quakers remains; also the faet that the high standing in the eommunity and the prosperity of their settlements gave wonderful opportunity to the spread of the faith. On the eastern shore, on the western, as settlements spread, the Friends' message went with them. When Baltimore was established the Friends' ehureh and the Friends themselves beeame important parts of the town's and then the eity's life."

Baltimore was ineorporated in 1730.

West River Landing

"The Influence of Friends on Colonial Life"

By Elbert Russell

Extracts from an address delivered at West River, Md., Fifth month 6, 1922, as a part of the Baltimore CCL celebration.

The influence of Friends during the colonial period culminated during the last decade of the 17th century. By the year 1700 they had staked off their American claim, so to speak. Six Yearly Meetings had been organized, New England, New York, Philadelphia, Baltimore, Virginia, and North Carolina. These remained the only Yearly Meetings for more than a century until Ohio in 1812. For the next fifty years Friends continued to grow in numbers, but their immediate political and religious influence in colonial life was perhaps never greater than at this time. They had won their contest for tolerance in Massachusetts, New Hampshire, and Connecticut, though they were still under some disabilities because they would not take oaths nor pay tithes. In New York and Virginia they had also won their struggle for religious freedom. They controlled for considerable periods the governments of Rhode Island and North Carolina. They held the balance of power in Maryland, and they owned and controlled the Jerseys, Delaware, and Pennsylvania.

No other single religious body had at that time so great an influence and so great promise of future power throughout the American colonies, though other denominations predominated in particular colonies. Friends exercised great influence upon the thought and practice of colonial life. This was often manifest only in subtle changes of attitude on the part of their neighbors. But there are certain definite results which can be ascribed with assurance to their influence.

The first of these is religious liberty, including the separation of the church and state, freedom of worship and belief, and liberty of conscience even in matters of state policy. These ideas were not original with Friends, but the Quakers were by far the most influential in making religious liberty the common and accepted order of American life. They supported the principle already recognized in Rhode Island, New Jersey, Maryland and North Carolina; they staked all on its success in Pennsylvania; they suffered for it in such other colonies as Massachusetts, New York and Virginia. Freedom of worship and belief for the non-conformists was secured in England by the Toleration Act (1689); and was granted within a decade as a natural consequence in the colonies which had not already conceded it.

Wharf at West River, Md.

This, however, did not involve the separation of the church and state. The union of these two was almost universally believed to be necessary throughout Protestantism. It was the practical faith of the Quakers which finally demonstrated to the colonists that the church and state could be separated without jeopardizing the higher human value of which they are the official guardians.

Freedom of conscience was conceded most slowly and has never been granted fully, as the recent war reminded us. The right to substitute an affirmation instead of an oath was granted by the British Parliament in 1696, and generally conceded in the colonies within a decade. Relief from the payment of church tithes did not fully come in Massachusetts until 1747, and in Virginia until the Revolutionary War. Except in Pennsylvania and in other colonies under Quaker control, Friends were always liable for militia service and for taxes for military purposes. But in most of them some legal or practical recognition was gradually secured for Friends and others objecting to war on conscientious grounds.

The second great principle of Friends which powerfully influenced colonial life is the principle of democracy. It was not a new ideal among thinkers in Penn's day, but nowhere in the world was it practiced without reservations and with full faith.

The Quaker meeting was from the beginning a democracy; a democracy which ultimately had come to allow women equality in worship and participation in the concerns and affairs of the business meetings. The successful working of Friends' Meetings with equality of all members and equal rights for women was a testimony to and demonstration of human capacity which could not be confined to the meeting itself. It worked logically towards democracy in government. The Quaker democracy sprang from its fundamental principle of the potential divine worship of all men. It was not a democracy that came from levelling down nobles and saints to a vulgar level, but from the faith that it is possible for all men to be levelled up to the level of sons of God. Only on such confidence in human capacity for discerning truth and doing justice can a true democracy be based.

When William Penn drafted his frame of government for his colony he made a very daring and noble experiment in free government. He put the power in the people and left himself and his successors as little room for harm as possible. Bancroft, the historian, thus summarizes the democracy of his experiment: "Thus did Penn perfect his government. An executive dependent for its support on the people; all subordinate elective officers elected by the people; the judiciary dependent for its existence on the people; all legislation originating exclusively with the people; no forts, no

armed force, no militia; no established church; no difference of rank; and a harbor open for the reception of all mankind of every nation, of children of every language and every creed; could it be that the invisible power of reason would be able to order and restrain, to punish crime and to protect property?'' As finally amended (in 1701) the frame of government remained until the Revolution as the fundamental law of the most prosperous of the American colonies.

The third great Quaker ideal to influence colonial life is the ideal of peace. To the Friends it meant infinitely more than not fighting. It was the substitution of organized justice, self-government, and active good-will in place of warfare. None of the Friends who held political authority in colonial life were quite free to test this principle to its utmost. The colonies were subject to the Crown and Penn's Frame of Government was modified by the king. On the other hand, the principle of free self-government which was equally fundamental in the Quaker ideals, led in practice to limitations on the peaceful intentions of Quaker governors. They had at times to enforce laws and carry out regulations made by non-Quaker assemblies. Nevertheless, Friends trusted and practiced the ideal of peace as far as conditions allowed. They carried Rhode Island through King Philip's Indian War with less suffering than any other New England colony endured, and Penn's success with the Indians was a triumphant vindication of his policy. Though the colonies were compelled to share in the various wars in which the British government was engaged in the 17th and 18th centuries, Friends minimized the cost and waste of these wars in the colonies where they were influential. They kept the organization and cost of the militia at a minimum in those colonies under their control; and placed all possible emphasis on their peaceful ideals and on the peaceful activities of life. In Pennsylvania they had the invaluable help of the various non-resistant sects who came from Germany and Holland, but it is to be noted that the presence of these sympathetic settlers in Pennsylvania was due to Penn's pacific ideals, and his determination to risk his fame and fortune in establishing a state on peaceful human relations.

These three principles—religious liberty, peace, and democracy—became ultimately part of the American system. At the close of the colonial period the struggle, testimony and social and political demonstration of Friends had become sufficiently convincing for these principles to be embodied in the life and government of the American people in a degree unknown elsewhere up to that time. The constitution and the bill of rights which it contained were modelled more closely after Penn's frames of government than after any other colonial charter. The new constitutions ad-

The Grove, West River, Md.,—Elizabeth B. Emmott, Sketching

opted by the various states during or following the Revolution embodied most of these features in their working system, and after giving due credit to all other influences that worked in the same direction, the major credit for the adoption of them in the American system must be given to Quaker influences.

It remains to speak of the moral and religious influence of Friends as distinct from the features already mentioned. Between the moral standards of the Quaker and those of the Puritan there was a family kinship. Most of the early Friends were Puritans before their convincement. Much of the opposition which Friends felt towards such "vanities" as horse-racing, dancing, theatres, fiction, and sports was a Puritan inheritance.

But aside from this common ground, Friends based their moral standards more on the New Testament and less on the Old than did the Puritans. They were less legalistic, at least in the early days, and more humane in their moral standards. The Quaker insistence that there is a fundamental relation between social character and conduct, on the one hand, and religion, worship, and religious profession on the other, strengthened the moral influence of colonial religion wherever it was felt.

During the colonial period Friends were in general quite in advance of their neighbors in promoting moral reforms. Wherever there was a custom or institution which was detrimental to human welfare the Quaker conscience grew uneasy and the meeting soon began to question the practice and then to testify against the evil of it. In this way, usually on the initiative of some concerned member of meeting, Friends became pioneers in a host of moral reforms.

Friends did their best to secure just and kindly treatment of the Indians. They exercised a profound influence upon the education of those colonies in which they were numerous. It was a fundamental defect that they established no colleges or other institutions of higher learning during the colonial period, but they did value elementary education. Their schools in more than one province laid the foundation of the subsequent public school system.

Friends early developed a sense of the incompatibility of the slave-trade and of slavery with Christianity. In 1688 Pastorius' meeting at Germantown, near Philadelphia, had voiced its protest against slavery. The Pennsylvania Assembly abolished the slave trade in 1711 but the act was rejected by the British govrenment. By reason of the work of John Woodman, especially, but with the co-operation of numbers of other tender and concerned Friends, the Society itself had set the great example of freeing its own slaves in practically all the colonies by the close of the colonial per-

iod. It is not an accident that Pennsylvania, though no longer under Quaker control, was the first to abolish slavery by law. It is but just to recognize that the social philosophy, which proclaimed the inalienable rights and natural equality of all men, powerfully aided the anti-slavery movement at this period; but the Quakers had nearly all freed their own slaves and given their practical testimony to the world against slavery before this latter influence began to be effective.

During the colonial period Friends developed a strong testimony against the keeping of taverns, and the manufacture of alcoholic drinks, as well as against the abuse of them. Even the excessive indulgence in tobacco came in for a caution, and that in Maryland and North Carolina!

In an age when churches, charities, and even governments resorted to lotteries to raise money, Friends had a testimony against gambling and lotteries. They set an example of simplicity in dress and in the furnishing of their houses. They cared for their own poor, helped their distressed neighbors, and were considerate of tenants and laborers. Whatever influence they possessed was thrown on the side of temperance, honesty, industry, and social morality. The story of their work for each of these would be a chapter in itself. It is evident that the Quakers were a powerful influence alongside of New England Puritanism, making for the essential conscientiousness, sobriety, and clean moral tone of American life.

The influence of Friends in promoting the spiritual emphasis in religion is so intangible, that it is difficult to measure it. When we consider the types of religion that were brought to America by the colonial settlers, we find that externals were commonly believed to be of the essence of Christianity. In spite of their later insistence on conformity in matters of dress and address, Friends did make a testimony to the non-essential character of the usual outward forms in worship and belief. They did show that the fruits of Christianity in honest and neighborly living are, or may be, quite independent of the outward forms which were usually regarded as vital and essential.

The whole development of religious thought and emphasis in America has been in the direction of the Quaker testimony, and the movement towards the emphasis upon the moral and spiritual in religion has not been uninfluenced by the Quaker spirit and example.

In some quarters at the present time, it is the fashion to honor Penn, Woolman, and other Quaker pioneers in philanthropy and free-government, but to ignore or discount their religion. This is to try to separate the fruit from the root which nourished it. The Quaker influence on colonial life was not accidentally associated with their religion, but sprang from it. It

RUFUS M. JONES AT THE PLANTING OF THE MEMORIAL TREE, IN THE GROVE, WEST RIVER

was out of the root of their experience of God in their own souls and their faith in "that of God" in all men, that their influence for good sprang. Because they had experienced the constraining impulse of the Love of Christ within, they trod gladly the paths of human helpfulness. Because they knew the convincingness of the Inward Truth, they imposed no outward creed. The sufficiency of the Inward Authority made needless outward restraints on the consciences of men.

Program

SUNDAY, MAY 7th

9:45 A. M. Special Exercises in the First-day Schools

11:00 A. M. Attendance at Friends' Meetings

3:00 P. M. At Park Avenue Meeting-house
Chairman, Edward C. Wilson

Address: The Landing of Wm. Penn and its Significance. By Governor Wm. C. Sproul, of Pennsylvania

3:45 P. M. Address: The New Social Order. By Dr. Jesse H. Holmes, of Swarthmore College

8:00 P. M. At Homewood Meeting-house
Chairman, William H. Morriss

Address: The Message of Christ to the World of To-Day. By Dr. Rufus M. Jones, of Haverford College

Closing

On First-day (Sunday) there were exercises in the First-day school. Elizabeth B. Emmott and Lou Schultze Roberts spoke to the Conference Class, and the closing period was taken up with an illustrated talk by Henry F. Sharples on the development of the school.

Religious services were held in the Meeting Houses. At Homewood, the chief speaker was Rufus M. Jones. At Park Avenue there were twelve messages, several of them from the delegates. Elbert Russell called upon all to look to the future and not to dwell in the past; to adapt our forms to the needs of our members to-day and to join in the procession of those who are striving to bring a better world and not to stand on the side lines with the scoffers and the indifferent.

His message, in substance, was as follows:

As I have read the story of the coming of the Friends to America, I wonder whether, if I had been there I would have joined them. They were not of the "best people," as a rule; they were queer and radical; they were despised and persecuted.

I have similar misgivings as I read the story of Jesus' triumphal entry into Jerusalem. Would I have been in the procession or only an indifferent or scornful spectator? It was not exactly the kind of procession I am accustomed to march with. Many were mere boys, shouting in the ragged procession. The disciples in "shirt sleeves" threw their coats in the road, and waved limbs from the trees along the way, shouting "Hosanna."

The Pharisees mocked at the children and asked Jesus to quiet his disorderly followers. The crowd was largely made up of Galilean Zealots—provincial radicals, whose uncouth dialect and violent principles shocked and alarmed the religious and political leaders. The latter stood aloof from Jesus, because "the best people" did not accept him, because he did not keep the Sabbath as respectable people should, and besides, prophets did not come from Galilee!

My question is, have we become so conventional, so respectable, so fearful of change, that if Jesus came today with his procession, or if George Fox came again with his strange garb and speech and his doctrines that shocked the religious leaders and alarmed the rulers, we would stand aloof rather than join them? If Christ came in alien garb and features today, an oriental Jew, or some Gandhi, or Wu Ting Fang, or Booker T. Washington, would we only say "Out of Galilee, or India or Africa, no prophet comes." If we found him today, in his carpenter's clothes, marching at the head of a labor union demonstration, would we join him?

The only way we can be sure of not missing Christ, is to be so close to his Spirit, so filled with his love, so aglow with his passion for Truth and Freedom that wherever and whenever they are manifest, we shall recognize them as His work, and follow Him wherever and with whomever His procession goes.

In the afternoon session, Dr. Jesse H. Holmes and Gov. Wm. C. Sproul spoke.

"There was a time," Dr. Holmes said, "when the Christian church was regarded as a personality, an entity, separate from the people, which could reward the faithful or send the sinners to hell. There is no such thing as 'the church,' but only groups of people banded together under certain beliefs for certain purposes.

"The Bible is still used by some as a fetish, as a thing whose very pres-

ence is sacred, and the ignorance among Christian of what the Bible really contains is amazing.

"There are also those who hold that thing called 'the state' as sacred, who visualize their country as a thing apart from and above the people in it, to which the people owe a blind fealty. We owe no more loyalty to the state than to our automobile, if we are fortunate enough to own one. The state is a machine for the use and benefit of the people, deserving no reverence except to be used so long as it is usable.

"The Constitution is not the ultimate achievement of mankind. Its makers were great men, but they were not demigods and they could not have conceived of our nation and its problems today.

"If we are to have any new social order we must first realize there is intrinsically no such thing as race, class, nation or church, but that we are all just folks, to be friendly with one another. The new social order must start with the individual being born again into the realization that we are all members of one brotherhood, in a world in which people are sacred and valuable instead of things and institutions."

At three o'clock in the afternoon a meeting at Park Avenue was addressed by Governor William C. Sproul of Pennsylvania, a member of that body of Friends, and a graduate of Swarthmore College. Governor Sproul spoke on "The Landing of William Penn and its Significance," saying that "we do well to honor a man who worked out a plan 240 years ago which fits the need of today. In an age marked by cruelty he was gentle and kindly, even to animals, but had the courage to decide against the wishes of his father and friends to cast in his lot with the despised Quakers, a sect whose tenets were revolutionary; and was so far-seeing in his plan of a commonwealth where not only Friends but all others should find refuge.

"The world is more sympathetic with the teachings of Penn now than it was 250 years ago," the Governor said. The people of this country should be more receptive because they are more chastened. It is astonishing how the teachings and precepts of William Penn apply to the problems of today in America and in the world, the problems which must be solved if civilization is to survive."

The closing meeting of the celebration was held in the Homewood Meeting-house. The address was by Rufus M. Jones, who spoke in substance as follows:

Children at the Planting of the Memorial Tree, West River

"The Message of Christ to the World Today"

Notes From an Address Delivered May 7 at the Baltimore Anniversary Observance

Our Society was born in a great discovery that Jesus Christ is not alone a character in a book but also a fact in human experience. George Fox announced the discovery in the familiar words: "When all my hope was gone I heard saying unto me: 'There is one, even Jesus Christ, who can speak to thy condition.' And when I heard these words my heart did leap for joy." This is the key to our present problem: Is there one who can speak to the world as well as to individuals? When we get back to the head waters of the stream of Christianity we do not find that there was a formation of a new organization—, nor a new ritual but a radiant and dynamic person, a new way of life, a new dimension, and a power in individuals which raised others to the same height. Theology is busy with speculations about metaphysical questions, and these always cause division, but tasks unite men. The greatest of Christians, when he saw Christ, asked, "What will thou have me to do?" Not, what will thou have me think? And so tonight I want you to think of doing, not of thinking.

The old theologians divided the universe into two compartments. Above the sky were the heavenly things, below the sky everything was undivine, unspiritual, and any revelation of God must come from another world, must be miraculous. This theory was wrecked over 400 years ago by Copernicus, Kepler and Galileo, who proved that the earth is not the center of the universe surrounded by a crystal dome like a watch crystal. There is no such division. We would never come to a divine world by going straight up, for the sky is a fiction of our own creation and grows out of our experience of dimensions. How then is God to be revealed? If the old theory was right the theologians were justified in attacking Galileo, for his position was much more revolutionary than Darwin's. Under the new conditions how shall God be revealed? How do we learn about electricity? We do not study what it is, but we find out how it breaks into our world and what it does. No one can make electricity, we can simply devise contrivances to bring it into our world, such as the dynamo and the Crooks tube, and then learn how to use and apply the energy. It is the same when we would study life. We study it in its unfolding in the universe, in the tiny plants and cells. So of beauty. You could not tell if commanded at the point of a pistol what beauty is; we only know it when it breaks through into our universe. We could not see the glory of the sky if it were not for drops of

water. We turn a miscroscope onto a piece of mouldy cheese and see a marvelous spectacle of beauty. We see the sunlight on the Jungfrau and if we have any soul at all the tears fill our eyes . What is consciousness? No one knows, but it breaks through into our world, through sound, through sight, in speech. So of many other things, but how shall moral and spiritual beauty of character be revealed? Not through any of these things, for they are incomplete. You don't get what you want except in persons, so if God is to be revealed in his character it can only be in a person. Now there was once one man who raised personality to the nth degree, Jesus Christ. If you look for the revelation of the kind of God that meets human needs you must look to personality. If God is to be revealed in personality it must be in terms with which we are familiar.

We do not have to ask, was Jesus Christ human or divine, for he was absolutely both. In Him we discover what the human is in its fullness and what the divine is, revealed in one person. As William Temple said. "What is God like? Jesus Christ. What are the possibilities of man? Jesus Christ." It is as the sailor looks across the water and sees shining, rippling waves and a cloud above, drawing closer and closer until presently cloud and water join in a water spout. Which is it? Cloud or sea? So in Jesus Christ is the complete merging of divine and human.

What is His message to the world? Well, He was a teacher. His followers were scholars, disciples, and one thing He teaches is a new revelation of God. Not in metaphysical terms. He does not tell them God is omnipotent, omnipresent and omniscient, for such words tell nothing about the character of God. What use is it to know a person is omnipotent unless you know his character and what use he will make of his power? In one sense energy is dangerous, for properly applied energy may kill you in a moment. Jesus Christ cares nothing about these words, for He is only interested in character and He uses the word of greatest moral height, which stands for the love attitude, Father. He tells us the character of God is love, appreciative, sympathetic and tender; not occasional but everlasting and boundless. And he illustrates it by a story of a boy who left home and squandered his father's money, falling lower and lower until he had to reach up to touch bottom. And when he came home, ragged, dirty from feeding pigs, did his father use the language which might be expected in the circumstances? "What kind of a boy have you been, anyway? Get out and clean up and earn some money, acquire some merit and then come back here and we'll see what can be done for you." There are some people even now who think that way, that we must pile up merit. But what did the father do? He saw him afar off, ran and fell on his neck, kissed his soiled face. "This my son was dead and is alive." What sort of a world

should we have had if this story had penetrated men's minds in the last 2000 years?

Along with this came a new idea of man, a great proclamation of divine possibilities. Not that we are sons by nature but by achievement, being born with the possibilities of sonship. Babies do not usually know much about calculus and sometimes it takes the whole energy of the family to get an idea even of algebra into a boy, but the capacity to learn the calculus is there. We must want to be sons, must desire the achievement and understand that God wants you to get it. Jesus Christ saw this divine possibility of sonship in the most unlikely places, in Mary Magdalene, in the hot headed Peter, in the publican Zaccheus and called them to Himself.

Another revelation is a new conception of human society. He used a new word commonly translated kingdom, but a better word is reign—the reign of God which is to come, Not above the crystal dome. What use would it be up there? I want it right here, right in my home, where we have to talk things over and come to an understanding without quarreling, where we work together and rejoice together. Jesus Christ proclaims the reign of God in the world, not by apocalyptic signs, or by relief expeditions, but by a reign in individuals and in groups. What would you think of trying to thaw out a frozen world in February by the use of lamps and stoves? You would much better wait for the cooperation of the powers of the universe as the world turns toward the sun. God's method of bringing in His reign is to put His Spirit in one here and one there and let it radiate. Jesus Christ was an example of this, full of love and tenderness, of joyful service, going the second mile in a spirit of rejoicing. The reign is expressed in what we call the Lord's prayer: "Thy kingdom come, thy will be done on earth as in heaven." What a world it would be if we were doing His will as it is done in heaven!

The reign is not a new theory of any kind, of capitalism, of economics, or anything of the sort, just a new way of living. As John Woolman said: "It is the business of every man to put all he has in the way of universal service." It is a way of life that has an eternal character; "life" used in the sense that it has in the fourth gospel; not a going on forever as the sense of eternal, but a new kind of life, in width and power, "the power of an endless life." This method is not concerned with the old motives, it has new springs of life. Can you make people unselfish by offering prizes? Or by giving orders? No! You must get rid of self, fling your life into service. How shall we get people to love each other? By loving, for this thrilling thing is contageous. Jesus Christ went to Calvary because He loved, and it always works.

There are three things essential to life: radiance, and then the quality

of radiance revealed in the color, as by the rainbow; and the actinic energy in light which makes the plants grow. God is more than radiance. He is actinic energy, energy working in the world today. He is not one who lived once, but a spiritual presence always in the midst of those who seek Him, the two or the three. This was the great message of Paul, a vital presence, a spiritual experience working in and revealing life. That is what the world wants today. As William Dell puts it' :'True religion is written in the soul of man by the Spirit of God; and in the soul of man God writes His New Testament; not in books, but in human lives.'' If you touch a life you are a living epistle. Learn how to let Him break through, as we let electricity break through. Mrs. Ballington Booth tells how men in prison ask her: ''What is love? I never knew love, never had anyone love me.'' How is such a man going to learn? Through the rainbow? Through a revelation? At the day of judgment? Mrs. Booth's idea is that she must translate it into terms that can be understood. So Jesus Christ today would work through us. Are we Friends? Then be centers where life reveals itself. The old mystic had the right idea: ''I would fain be to the eternal God what a man's hand is to a man.''

The celebration closed with a short period of living silence.

The presence of delegates from so many Yearly Meetings and the cordial messages received, as well as the company of many visitors and attenders, were greatly appreciated; all combining to make this celebration successful and enjoyable. It is believed that the dignified and adequate conduct of all the exercises will have a far reaching influence, illustrating as they have done, the history and principles of the Society of Friends.

List of Official Delegates

Nebraska: Clyde and Mrs. Lou Roberts.

Genesee: Wm. Wilson, Edward Landon.

Canada: *Fred L. Ryon.

North Carolina: Julia S. White, Alice P. White, Raymond Binford, *Absolom Knight, G. Calvin Welch.

Philadelphia: (O) Mary Vaux Walcott, John and Annette Way, Amelia Mott Gummere, Wm. B. Harvey, Davis H. Forsythe.

Indiana: (O) Frank Cornell, Edith J. Hunt.

Philadelphia: (L) *Eliza M. Ambler, Ellis W. and Mrs. Bacon, *Laura Collings, Anna J. Lippincott, Robert Pyle, Geo. A. Walton, Caroline J. Worth, Mark P. Cooper, Lucretia M. Shoemaker.

New England: Rufus M. Jones, *Walter S. Meader, *Mary S. Paige.

London: Elizabeth B. Emmott, Margaret Emmott.

New York: (L) Ellwood Burdsall, Sarah H. Gardner Magill, *Margaret Haviland, *Harry A. Hawkins, *Phebe U. Seaman, Josephine H. Tilton.

Ohio: (O) Isaac L. Kinsey.

Indiana: (L) *Chas. H. Moore, *Evelyn B. Howell.

New York: (O) James Wood.

*Not in attendance.

List of Committees

COMMITTEE FOR THE PREPARATION FOR THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF BALTIMORE YEARLY MEETING BALTIMORE

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Mary F. Blackburn, General Secretary

Miles White, Jr., Treasurer

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Arthur K. Taylor
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Mary B. Hull
Mary F. Blackburn
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Eleanor A. Matthews
Sarah T. M. Adams
Ella Scott Bosley
Herbert Hoopes
Wallace B. Peters
Edna M. Fuss
Daniel W. Lupton
Eliza N. Walker
E. Bentley Gregg
Alberta Wilson
Helen Wood
Benjamin P. Stubbs
Elizabeth B. Passmore
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Norris W. Matthews
Charles P. Blackburn
John K. Harper
Ellen T. Roberts
Charles Kirk
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Dora Curtiss
Jesse Smith
Eleanor R. Koser
Mary Opal Robinson
Arthur W. Phillips
Bertha P. Smith
T. Janney Brown
William P. King
Thomas W. Brown
Edwin F. Kirk
Susan J. Fox
T. L. Wall
Margaretta B. Heacock

Executive Committee: O. Edward Janney, Chairman; John R. Cary, Mary E. Morriss, Margaret T. Carey, Amelia Walker, Thos. B. Hull, Bliss Forbush, Lewis W. Moon, R. F. Roberts, and Chairmen of Committees.

Hospitality Committee: Norris W. Matthews, Chairman.

Section No. 1 (care in Meeting houses): Bertha Janney, Chairman; Mary Cary.

Section No. 2 (care of delegates and speakers): Anne Webb Janney, Chairman.

Section No. 3(Homes outside the Meeting houses): Mary F. Blackburn, Elizabeth H. Bartlett.

Other members: John K. Harper, Hilda P. Holme, Mary Applegarth, Esther F. Sharples, Edward C. Wilson, John N. Parker, Eugenia Parker, Francis White, G. Cheston Carey, Laverne Forbush, Deborah F. Blackburn, Florence M. Taylor, Annie L. Lewis, Edith Blackburn, Margaret K. Winslow.

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Pageant: Mary E. Morriss, Amelia Walker, O. Edward Janney, Margaret T. Carey, Lucy M. Thruston, Richard L. Cary, Emerson Lamb, Bertha L. Broomell, Henry H. Morriss.

Production: Amelia Walker and Adele Gutman Nathan.

Program: Arthur K. Taylor, Thos. B. Hull, Margaret T. Carey, Edw. C. Wilson, O. Edw. Janney, Jas. Carey, Jr., Amelia H. Walker, and the Printing Committee.

Transportation: T. James Hunter, Chairman; John K. Harper, Robert F. Roberts, Mary F. Blackburn, Lindley E. Parker, Richard J. White, Henry R. Sharples, Chas. P. Blackburn.

Committee on Stage and Lights: Harry H. Morriss, Chairman; Isabel Wood, Dr. Stuart Willis, Lewis E. Lamborn, Mary F. Blackburn, Jeanette Lord.

Costumes: Evelyn Lord, Chairman; Elizabeth T. Wilson, Margaret B. Van Hollen, Laverne Forbush.

Tickets: Joe Anna Pancoast, Lewis W. Moon, Bliss Forbush, Richard L. Cary.

Characters in The Pageant

Reader of the Pageant.....Amelia Himes Walker
The Children.....J. Dixon Hull, Margery M. Hull
Reader of the Prologue.....Edward C. Wilson
George Fox.....Donald B. Van Hollen
Admiral Penn.....Robert F. Roberts
William Penn.....James Roberts
Lord Baltimore.....Harry Hayles Morriss
Lady Baltimore.....Cecelia Van Hollen
Indian Emperor.....Lewis E. Lamborn
John Woolman.....Lewis W. Moon
Slave-holder ..... Isaac Walker
Benjamin Hallowell .....Robert Chichester
Lucretia Mott.....Bertha L. Broomell
Elizabeth Fry .....Evelyn Pope Lord
Susan B. Anthony.....Mary Ferris Blackburn
Grand Turk.....Isaac F. Smith
Mary Fisher.....Ruth P. Hunter

Other who took part:—Esther F. Sharples, Harriet H. Smith, Marjory Lamb, Helen E. Harper, Rebecca R. Taylor, Stewart Willis, Jeanette Willis, Carrie Thornburg, Florence M. Taylor, Anna, Mary, Rachael, Eleanor and John L. Parker, Natalie Harper, Omar B. Pancoast, Jr., Berrien Glover, Annie Glover, Roberta Glover, Roberta Glover, Jr., Henry D. Holme, Richard R. Taylor, Janett Lord, Jere W. Lord, Jr., Philip E. Lamb, James Hunter, Jr., Wm. Norris, Henry R. Sharples, Thos. P. Sharples, Arthur K. Fulton, Benj. H. Miller, Elizabeth F. Sharples, Augusta Thruston, Herbert M. Taylor, John K. Harper, Geo. B. Ely, Boyd B. Brown, Janet M. Brown, Edith S. Blackburn, Richard Norris, Edward Harlan, Joseph Harlan, Annie D. Starr, M. Eleanor Starr, Helen F. Corse. Laura B. Shinn, Deborah F. Blackburn, Joe Anna R. Pancoast, Helen L. Hull, Esther L. Cox, Margaret K. Winslow, Thos. B. Hull, Anne L. Reese, O. Edward Janney, Anna W. Hull, Abra Ella Spicer, David Ellicott, Sara Ellicott, Edith D. Hull, Alice Cranmer, Margaret Richardson, Barton B. Skeen, Richard L. Bentley, Jr., Arnold T. Skeen, Bertha B. Hull, Thornley Martin, Wm. LaPorte, Lawrence Russell, J. Cecil Matthews, Norris W. Matthews, Talbot H. Walker, Ross Pancoast, Geo. C. Carter, Ruth B. Skeen, Margaret P. Carter, Wm. John Thomas, Edith B. Thomas, Douglas Farquhar, Helen N. Farquhar, Virginia Bartlett, Dorothy E. Pidgeon, Mary D. Norris, C. Leigh Matthews, Elizabeth Allen, Lillian Ely, Emerson Lamb, G. Cheston Carey, Marshall Barnard, Thos. Y. Clark, Arthur K. Taylor, Elizabeth McCully, Emily Barnard, A. Viola Horisberg, Betty Cox, Anna Chilcoat, Mary Chilcoat, Bessie Hurst, Bertha Thomas, Mrs. Calvin Morton, John N. Parker, Elliott Green, John Chappell, Louis Mueller, Isabelle Ports, Mrs. Isaac Smith, Elizabeth Smith, Cornelia Price, Mary D. Hurst, Edith Ely, Alice Jones, Helen Barnett, Esther C. Felter, Mary Walzl, Margaret Wood, Richard E. Harper, J. Alan Harper, Haines S. Felter, Charles Whitby, Carolyn E. Carter, Robert R. Carter, Dorothy Leubers, David L. Matthews, Margaret L. Vail, Ernest Farley, Oliver Matthews, Dorothy Brown, Louise Lehman, Anna D. Eyle, Richard L. Cary, M. Corinne Hibberd, Katherine Taylor, Hilda P. Holme, Esther L. Cox.

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